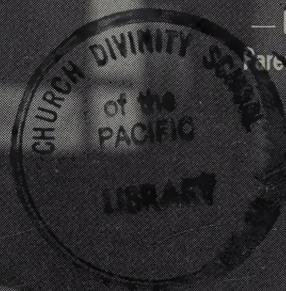


# EPISCOPAL Churchnews

FEBRUARY 21, 1954

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## LETTERS

Opinions expressed below are not necessarily those of "Episcopal Churchnews" or its editors.

### ■ LACK OF ART DEPLORED . . .

The Rev. Elred Johnston is absolutely right (*ECnews*, Dec. 6-13)! Why doesn't *Episcopal Churchnews* do something about it? I want some small artistic cards to distribute in the hospital. I do not want a pamphlet—all I want is a card that says something like "The Lord will Keep Thee," etc.

Most of the stuff your advertisers try to sell us is best described by the Rev. Mr. Johnston's expressive word "ugh!" At the Cathedral in Washington I picked up some lovely cards of that sort which had come from Mowbray but when I wrote them for a catalogue they sent everything but what I wanted and all prices were quoted in English funds! My calculating machine is out of order at that!

Please do yourself a favor by encouraging advertisers to sell us genuine artistic materials and do us a favor too! Thanks.

P.S. I vote "yes" on Ann Holland's cartoons.

(THE REV.) MANUEL FOWLER  
WILKESBORO, N. C.

In answer to the Rev. Eldred Johnston's lament that the Church has produced no really artistic program folders, sick cards, greeting cards, etc., permit us to say to the whole Church that some of the net profits of the Episcopal Book Club will be used to fill this void. One of our purposes is to promote and encourage good art for the Church. We will do no publishing (unless we have to!), but we will sponsor and even underwrite certain projects which will allow priests and laymen to have access to the things they need. It will be remembered that Miss Dorothy Sayers pointed out "that a building must be good architecture before it can be a good church; that a painting must be well painted before it can be a good sacred picture; that work must be good work before it can call itself God's work." (*Creed or Chaos*) We will follow this thesis in everything we undertake: art before it can be religious art must be good art; printing before it can be sacred printing must be good printing. We hope that all priests and laymen will concur.

(THE REV.) H. L. FOLAND  
NEVADA, MO.

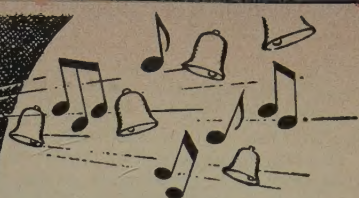
### ■ HISTORIC PARISH

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And of course, with the removal of the state capital to Sacramento, it has had varying degrees of success and failure through the years.

One of the daughters of the rectory here, Miss Mary Dawson, is one of our very capable deaconesses in the Philip-

(CONTINUED ON PAGE 2)



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pires. Miss Mary Wingfield Scott, granddaughter of Bishop Wingfield, resides in your fair city of Richmond.

It may interest you to know that last February two gentlemen came to the rectory door and asked for information concerning a Robert Eastman buried in our cemetery here. It developed that both of these gentlemen had attended St. Augustine's Military School here, and were trying to locate the grave of their godfather, who, by the way, left a sum of money for educational purposes now amounting to \$25,000, which is administered by the Diocese of California for our Church Divinity School in Berkeley. Their father, by the way, was the Rev. Robert Easton.

We believe that God is raising up friends of Old St. Paul's here who will

see to it that we make certain repairs to our buildings, thus preserving one of the old landmarks of the old California state capital. Our people are working people, mostly at the Benicia Army Arsenal and other government projects, and our communicant list is small. However, we maintain a Church School, a weekly School of Religion, and perform other vital functions for the community. In the year of 1953, there were 29 baptisms and 20 confirmations or receptions from other Catholic Churches.

Under the leadership of the Rev. Fr. Miller B. Sale, now dean of the Trinity Pro-Cathedral in Sacramento, the parish took a new lease on life. May it continue.

(THE REV.) C. M. LEVER  
BENICIA, CALIF.

## ■ WAS MARTHA CONFIRMED?

Just one mistake I've noted in the very fine comprehensive article of affair for 1953 in current issue (*ECnews*, Jan 10), viz. on page 7, column 3, paragraph 1, where you speak of Martha Washington's "baptism and confirmation" in St. Peter's Church, Kent County, Va.

How could she be confirmed when there were no bishops in America? Or if she was confirmed by Bishop Madison she must have been an old girl for sure.

Your paper is the best in the U. S. so comprehensive as to "high" and "low" and without scowling or bragging about it.

(THE REV.) A. L. BYRON-CURTIS  
UTICA, N. Y.

(Ed. Note: History bears out Mr. Byron-Curtis' contention. There were no American bishops prior to 1784. According to the Rev. Dr. G. MacLaren Brydon, historiographer of the Diocese of Virginia, there is no evidence that Martha Washington was ever confirmed at St. Peter's.)

## ■ COMMENTS ON 'JUST TAXES'

In re your article on our "just taxes" (*Christian Interpretation*, *ECnews*, Oct 11), I do not think it is the Church's job to make pronouncements on taxes.

(MISS) M. MACRAE  
ASHEVILLE, N. C.

## ■ GTS' ROLE

While reading the Dec. 6-13 issue of *Episcopal Churchnews*, we note on page 26 a quotation by Mr. Nash K. Burger which reads as follows:

"Probably not many Episcopalians are aware, however, that the Church's only (CONTINUED FROM PAGE 4)

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**EPISCOPAL**  
**Churchnews**

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Opinions expressed by writers of feature articles and special columns do not necessarily reflect the opinions of the editors or the publisher of *Episcopal Churchnews*.

## BACK STAGE WITH THE PUBLISHER

Empfangen durch einen  
Hochw. Herrn aus Christ. Aichmann 19 Tugues  
Herrn G. J. Elmer. Managing Editor.  
USA  
Tunis Africa. No. 5-3.

Guten Morgen. Ich habe Ihnen am Freitag auf deutsch geschrieben,  
wie es meine Befahrung nach viel leichter ist, aus dem Deutschen ins  
Englische zu übersetzen als aus dem Englischen - Nun muss ich Sie heute  
vielmehr um Entschuldigung bitten, dass ich Ihnen diesen Text so spät  
bekommen lasse. Sie zeigen ein so hohes Interesse für mein Werk, als  
ich bin es lange, um im Liefere der Beschriftung, die Sie verlangen. Aber  
ich bin eben eine arme Mensch. Ich bin in so vielfachen Tränen und so in-  
teressiert beschäftigt, dass ich auf fortgesetzte Arbeit nicht fertig werden kann.  
Nun war mit mir in London lebt, dann die Annahme. Ich habe selbst  
in meine Tätigkeit, ich muss darüber mehr, das alle Entscheidungen von anderen  
die notwendig gemacht werden. Ich viel Zeit aufwenden müssen, Kenntnisse von allen  
diesen neuen technischen Maschinen zu haben. Ich habe nun Zeit den  
Brenner auf für 250 Proben zu setzen, aber heißt das ich oft fast den  
ganzen Tag damit verbringen muss. Die ganze Kommunikation, die

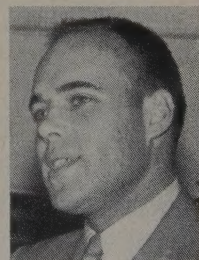
REPRODUCED ABOVE is a portion of what is unquestionably the most interesting and perhaps the most valuable letter we have received. It was written in long hand by Dr. Albert Schweitzer—from his hospital at Lambarene, French Equatorial Africa. To it was attached the article about the hospital today—which he wrote especially for *ECnews*. One thing which adds to its interest and value is that the ‘man of the century’ began his letter in German and about four paragraphs from the end switched to French. This letter gives one a wonderfully clear picture of a man who has demonstrated in so many ways his very real love for his fellow man. For instance, he wrote: “I am just a poor human being. I am so intensively occupied in so many ways that I can’t finish anything on fixed dates. At the present time I am directing the construction of a village for 250 lepers. This means that I often have to spend almost the entire day at the site of this building project. I have to take care of my large correspondence during the night hours, if I have not become too tired during the day . . . such is my life . . . everybody has to make allowance for me. Please do so, too. . . .”

ON RECEIVING DR. SCHWEITZER'S article we contacted Miss Erica Anderson of New York, who last year went to Lambarene to do a photographic study of Dr. Schweitzer and his hospital. Our readers will recall her picture story appeared in *ECnews* last November. Fortunately, she had the unpublished photographs which illustrate Dr. Schweitzer's article in this issue.

*Miss Anderson* ANOTHER INTERESTING PERSONALITY—Malcolm Boyd—wrote the splendid piece about public relations in the Church which also appears in this issue. Mr. Boyd has had extensive experience in public relations, radio and television. He worked in a public relations capacity for Samuel Goldwyn, Allied Artists, United Artists and Republic Studios. In radio he was a producer with Foote, Cone and Belding Advertising Agency in Hollywood; in TV, his final post was as partner with Mary Pickford and Charles (Buddy) Rogers, in Pickford, Rogers and Boyd, Inc. At that time, he was president of the National Society of Television Producers. He then became a Candidate for Holy Orders and entered the Church Divinity School of the Pacific, Berkeley. He is chairman of the Seminary's public relations committee, in charge of publishing the monthly publication, and president of the Society of the Celtic Cross.



*Miss Anderson*



Mr. Boyd

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official theological seminary is General Seminary in New York."

What part then does Virginia Seminary, Sewanee, etc., play in the overall picture of the theological training of men studying for the priesthood?

For one, I think it might be well to clarify what Mr. Burger refers to.

PAUL B. SHAMHART

DOUGLASTON, N. Y.

(Ed. Note: GTS is the only seminary owned and operated by the national Church, in contrast to seminaries owned and operated by individual dioceses or groups of dioceses. It was established by General Convention, May 27, 1817.)

## ■ MORE POWER TO TAFT

There has been some discussion in your columns of the clergy taking part in politics and of the mixing of religion with politics. I am among those who have been afraid because the Anglican Church has been so inclined to uphold the Divine Right of Kings and its modern manifestations . . . clerical authoritarianism.

Last night (Jan. 3) the Hon. Charles P. Taft addressed the assembled politicians elected in Buffalo in a great service in St. Paul's Cathedral, arranged by Dean McNairy. After listening to Mr. Taft speak for religion and politics from the pulpit, I can only say more power to Mr. Taft and all those who believe as he does. If that includes the editors of *Episcopal Churchnews*, I am delighted. I really cannot tell from what I have read so far . . .

JOHN H. WOODHULL

KENMORE, N. Y.

## ■ WE STAND CORRECTED

The following telegram was recently received from National Council's Public Relations Division:

"Regarding this month's story on page 13 (*ECnews*, Jan. 24), Edmund K. Sherrill left Oct. 15 for missionary service at Trinity Church, Sao Paulo, Central Brazil. See release sent from this office, Oct. 14."

DOUGLAS A. BUSHY

(EXECUTIVE SECRETARY)

## ■ REFLECTS CREDIT ON READER

I was interested to note Fr. Goodfellow's letter in *Churchnews* (Jan. 24) in which he defends the one-dimensional view of human nature of James Jones *From Here to Eternity*.

He suggests that the book sufficiently illustrates "not only life as it is" but "the life which ought to be." "The life which ought to be" is not in the book suggested by the book; it is in the mind of the instructor Christian (in this case Fr. Goodfellow.) This reflects credit on the Christian reader, not James Jones. A house built on sand is not a good house just because an observer can see its limitations.

NASH K. BURGER

FREEHOLD, N. J.

## ■ RE: CARTOONS

To stick my nose into one of your popular controversies, let me say that I'm all for Ann Holland and her cartoons. Despite many criticisms, I feel that her caricatures are as valuable as the situations she depicts, since they point up the attitude which she is trying to depict far better than the words alone.

WILLIAM D. LORIN

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by J. V. LANGMEAD CASSERLEY

### ***Conservation and Change***

At a recent press conference the President declared that his own attitude, and that of his government, was liberal where human beings, and their relation to the state, is concerned, but conservative in economic matters. This remark raises the whole problem, perhaps the central problem of political philosophy, of how we are to combine an open minded readiness for change with an intelligent desire to conserve that part of our inheritance which is most worthy of conservation. How are we to change, as we must do, with a changing world, and yet at the same time preserve through the changes the values that matter most in life?

Political thinking presumably is something in the nature of a new intellectual departure for President Eisenhower. He has spent most of a busy and valuable life wrestling with problems of a very different kind. It says much for his natural insight and acuteness that he has come so early in his political career to diagnose the fundamental political problem as one of combining a valid conservatism with an intelligent readiness for change. At least he sees what kind of line has to be drawn, and roughly where and how it should be drawn. The question is, however, whether in fact it can be drawn in the particular place which he indicates.

### ***The conservative philosophy***

Some people are so impressed with the inevitability of change in human history that they can tolerate no form of conservatism whatsoever. For them all is changing, and all must continue to change. This world is a world of perpetual flux. But the intelligent conservative objects to this doctrine, and in my view quite rightly. In the first place, it is a thoroughly apathetic doctrine, according to which man is utterly dominated by chance and changing circumstances, so that his own desire and resolve to preserve and continue his achievements can make no possible difference to the course of history. I can see no reason whatever for supposing that this doctrine is always and necessarily true, and if it were true what a depressing doctrine it would be! If man is in fact powerless to give long life to even his best achievements, it would hardly seem worth while trying to achieve anything at all.

In fact the doctrine of inevitable change is very close to the old pagan doctrine of blind, inevitable fate. "But we say, as do all Christian men, that it is Providence that rules in the affairs of men and not fate." Those words were written by King Alfred the Great, or perhaps by one of his literary 'ghosts', nearly twelve centuries ago, but for Christians they are every bit as true today. And Providence includes the intelligent efforts of good men, in the service of Providence, to keep good things alive.

What are these good things which we have inherited from our past and which an intelligent conservatism will strive at all costs to bequeath, certainly unimpaired and perhaps even enriched, to our successors? It would seem to me that the most obvious candidates

for conservation, the most proper themes of a valid conservative enthusiasm, are the great forms and vehicles of personal and cultural life which characterize Christian civilization at its best. These include a strong and united family life—particularly menaced today by violent forces of social change which threaten to destroy it altogether—art, science, philosophy, education—all of these vitally important activities for which complete intellectual and spiritual freedom is the breath of life—and democratic legal and political institutions which value and defend the inherent dignity and worth of the human personality, for the human personality is made for God and its nature is abused whenever it is turned into a mere pawn in the service of politics, economics and all human, this-worldly, purposes.

Whatever else changes, these are the things which must above all be preserved, for they correspond to and satisfy the very deepest needs of man at his very best. These are the things which foster human dignity. Apart from these things, indeed, there is no human dignity. These are the things which above all we should have in mind when we talk about civilization, and the privilege and duty of defending civilization.

### ***Can We Conserve Our Economies?***

But there is a real doubt in my mind as to whether we are ever justified in being so adamantly conservative as this about any particular set of economic arrangements and customs. Of course, no intelligent man will want to interfere more than necessarily with economic arrangements which are working reasonably well. An economic system by which a society lives constitutes, so to speak, the essential mechanics of that society, and even those who open mindedly accept the possibility of change will nevertheless do well to be cautious about the business of making the changes. On the other hand, we must remember that there have been and are many economic systems, none of which by any stretch of the imagination could conceivably be called perfect. Some are more efficient than others, but the absolutely perfect economic system is something that the wit of man has not yet devised, in all probability something that the wit of man never will devise.

It is the communists who dream of a perfect economic system which, once established, will never need to be changed. It would be foolish for the anticommunists to idolize a very different kind of economic system in very much the same idolatrous way. Years ago I was called in to talk to a man who was causing some trouble in the psychiatric ward of a hospital of which I was chaplain. He explained to me in quite reasonable tones that he was being very much annoyed by the man in the next bed. "Why, sir," he said, "the man's mad; he thinks he's Julius Caesar." I reasoned with him and implored him to be patient with his neighbor's mental sickness. "Yes, that's all very well," the man replied, "but you see I happen to be Julius Caesar myself!"

The proper answer to the bigotry and obsession of

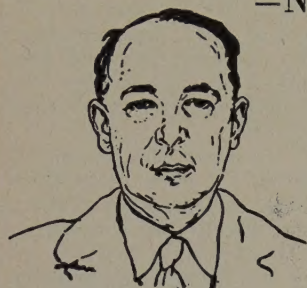
(CONTINUED NEXT PAGE)



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C. S.  
LEWIS

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*Christian*

INTERPRETATION OF VITAL ISSUE

by J. V. LANGMEAD CASSERLEY

the communists, who loudly proclaim that they have the perfect economic system, is not to say, in effect, "You're a liar! We've got the perfect economic system," but to point out more reasonably that there are no perfect economic systems.

Few things are in fact less immune from the processes of change than economic systems. A new invention or a new technique of production may at any time revolutionize or drastically modify an economic system. Thus the coming of large scale production factories, in place of small scale production by craftsmen in their own homes, completely transformed the economic system by turning the great majority of industrial workers into wage earners, and so on again and again at the great turning points in history. We may rightly be intelligently aware of the advantages of our economic system, and cautious about changing it, but it is not the kind of thing about which a community can afford to be inflexibly conservative. Nor can it be claimed, I think, that an inflexible conservatism about economic matters is in any way a part of the great American tradition. On the contrary, the commercial and industrial greatness of this country has very largely been based on its adaptability to change, and its swiftness to take advantage of new possibilities, however great the economic and social readjustments involved. The proper combination would thus seem to be an ethical and cultural conservatism wedded to a political and economic liberalism and readiness to change cautiously in and with the changing world.

### ***Bricker Drops His Brick***

This is indeed an odd paradox! Just at the moment when we are almost all of us so impatient with the vagaries of the French Constitution, a democratic constitution so doctrinaire and logical that it almost completely subordinates the executive to the legislature, and makes the government in practice almost incapable of binding the nation by any decisive international agreement, just at this very moment somebody wants to do the same thing here! It is impossible to refrain at this writing from expressing a profound heartfelt hope that the President will be successful in his fight to preserve the sanity and balance of the American Constitution.

Not more than one fourth of the contents of "Christian Interpretation" can be reprinted without special permission. This article is based generally on the news and editorial columns of "The New York Times," "The London Weekly Review," "The Manchester Guardian" and "France-Soir."



# EPISCOPAL Churchnews

## THE CHURCH ACROSS THE NATION

### Conventions Vote Full Support Of 'Builders for Christ' Drive

While part of the nation shivered at sub-zero temperatures and other regions relished balmy breezes, the convention thermometer of the church rose steadily—with no less than 19 meetings scheduled in the very first month of the year—to heap fuel on the fire of activity that would burn into Spring.

Far flung as the conventions are—from Haiti to Louisiana to Mexico to San Joaquin—full reports on several reached *ECnews* in time for inclusion in this issue. Among them:

#### LOUISIANA:

Meeting Jan. 20 and 21 in Grace Church, Monroe, the 116th annual convention adopted a convention budget of \$57,344 and a program budget of \$144,561, admitted the church of the Redeemer, Ruston, as new parish and St. Mary's, Chalmette, and St. John's, Ruston, as new missions, and heard Dr. Clark G. Kuebler, president of Ripon (Wis.) College, urge listeners at a pre-convention banquet of the Louisiana Church Club to "stop fooling around and to face reality," predicting that the time would come when "men will be forced to choose one of two religions—God or the State."

In an episcopal address, Bishop Girault M. Jones hailed diocesan growth, now at a record high, that saw 1,256 confirmations, including 41 from Greek and Roman Churches, during the past year. He also cited the growth in centers of Episcopal work from 74 a decade ago to 93 today, but added that the diocese was short 11 clergy.

Convention delegates, numbering around 200, adopted a tithing pro-

gram, to be drawn up along lines similar to those in Michigan and Maryland, and turned their attention largely to 1955 when the 150th anniversary of the founding of what is today Christ Church Cathedral will be observed.

Plans marking the establishment in 1805 of the first non-Roman church in the Mississippi Valley call for a Thank Offering of \$150,000 (along with \$50,000 for the "Builders for Christ" campaign) to be presented at a service of witness in October, 1955,

\*(L. to r.) S. C. Strausser, Suffragan Bishop Iveson B. Noland, Dr. Kuebler, Samuel A. Carleton, the Rev. John M. Allin, and Bishop Girault M. Jones.



*Host rector addresses Louisiana pre-convention dinner at Virginia Hotel\**

at which it is hoped to have present the 22 bishops of dioceses whose territories originally were included in the Louisiana Purchase. Also on the Sesquicentennial agenda is a new history of the diocese to be written and published by Editor Hodding Carter and Mrs. Carter of Greenville, Miss.

Re-elected to diocesan posts were the Rev. Richard R. Cook, secretary; W. Ferguson Colcock, treasurer, and the Rev. Alfred S. Christy, registrar.

The Very Rev. Albert R. Stuart, dean of Christ Church Cathedral, and Samuel A. Carleton, a member of the National Council of the Brotherhood of St. Andrew, were named delegates to the forthcoming Anglican Congress in Minneapolis.

#### TEXAS:

Meeting Jan. 24-26 in Church of the Good Shepherd, Austin, the 105th annual Council gave a rising vote of thanks and confidence to their two



bishops—the Rt. Revs. Clinton S. Quin and John E. Hines—and their committee, for their successful efforts in bringing the 1955 General Convention to Houston; heard that two additional units will be built for the Seminary of the Southwest at Austin; approved the bishops' recommendation for an Appeals Review Board to screen requests for diocesan fund raising; considered a proposed assessment budget of \$81,347 and a proposed budget for the diocesan and general Church program of \$281,318; accepted seven new missions; raised six to parish status, and elected the Rev. James E. Savor of Lufkin secretary of the Council and Sheldon Crocker, treasurer.

In his Council address, Bishop Quin congratulated his clergy and lay people for a job well done in 1953; pointed out that more people were confirmed then than in any other year; cited other accomplishments as well as lack of them, and said the diocese could do much better in spite of past successes. He added:

"Nobody can have the bishop's perspective. You would have to be the Bishop of Texas to see things as the Bishop of Texas sees them! Plugging along for 35 years, it really gets me down when I think of what this diocese should be, and see it as it is. This is no 'sob' story used as bait to have resolutions passed saying how wonderful I am and the usual 'blah-blah' which some people think necessary and nice at given intervals, but it is an honest appraisal of a failure to have done more than we can account for today.

"When you take the population of our 57 counties in the Diocese of Texas and realize how small a part are members of the Episcopal Church, you cannot help but feel you have not measured up. We have not made the impress on one half of that same population which today does not know anything about Jesus Christ or else cannot be bothered. In many instances, we Christians have been content not to bother them; certainly we have not attracted them to our Christ, as the Chief Shepherd. I am embarrassed over such a failure on the part of such a wonderful family, and the Right Reverend 'Papa' confesses his failure. . . ."

The Council also heard Dr. Edward McCrady, vice chancellor of the University of the South at Sewanee, Tenn., and Mrs. Harper Sibley of Rochester, N. Y., who addressed the concurrent meeting of the Woman's Auxiliary three times as well as speaking at the banquet.

## ALABAMA:

Meeting at St. Mary's Church, Birmingham, the 123rd annual convention passed a Church Programme Fund Budget of \$159,171 (compared with \$139,156 last year), a Diocesan Operating Budget of \$43,000 (compared with 1953's \$41,525), and ac-

cepted by an overwhelming vote the diocese's full quota of \$42,000 for the "Builders for Christ" campaign. For the first time, it was reported, acceptances from parishes and missions exceeded the suggested budget.

Responding to a plea from Bishop Charles C. J. Carpenter for capital funds that may reach in the "foreseeable future" a total of \$378,000, delegates voted to add a yearly amount to the Church Programme Fund Budget, beginning in 1955, to provide for the capital needs. The suggested amount for 1955 was \$60,000.

The convention also voted to appoint a Stewardship Commission "to promote the increase in Programme Fund giving and the practice of tithing" and, also responding to the bishop's request, approved the appointment of a commission to study alcoholism.

In answer to a request from the Fourth Province Synod, the executive council reported that it had appropriated \$1,500 towards a requested quota of \$2,418 for the diocese's share in a memorial pipe organ to be installed at the Protestant Radio and Television Center in Atlanta in memory of Bishops Walker and Walthour and urged Alabama friends of the late bishops to make up the balance.

In his episcopal address, Bishop Carpenter hailed a new high in confirmations—956, and rejoiced over the fact that the diocese was the second highest in the Church in median clergy salaries and was the first to complete payment of its full quota to National Council.

Incumbent diocesan officials were re-elected and the Rev. Joseph R. Horn III, and Oscar M. Kilby named delegates to the Anglican Congress.

## MISSISSIPPI:

The adoption of a resolution to provide the diocese with \$62,813 for improvements at Camp Bratton-Green (Rose Hill), the diocesan conference center, was among the highlights of the 127th annual council, held Jan. 19-20 at the Church of the Redeemer, Biloxi, and marking Bishop Duncan M. Gray's first decade in the episcopate. This plus the acceptance of a \$24,463 "Builders for Christ" quota has committed the diocese to the raising of \$84,276 in the next two years.

Also adopted were an assessment budget of \$21,500 for diocesan administration and a quota budget of \$66,500 for the missionary program of the diocese and its contribution to National Council. These budgets compare with \$20,460 and \$64,000 respectively in 1953.

Delegates heard Bishop Gray, in his episcopal address, report an increase of 25 per cent in communicants and 30 per cent in the past 10 years. During 1953, the bishop announced, he confirmed 594 persons—highest number in the diocese's history.

Attending a laymen's dinner at the Buena Vista Hotel, delegates heard Ellsworth Van Slate, headmaster of St. Martin's Episcopal Day School in New Orleans, declare that "in a large measure the so-called Christian countries are themselves to blame for the appeal Communism makes to the masses, because as Christians our deeds have not been commensurate with our creed."

"As Americans and Christians," he challenged, "we pay lip service to our belief in the worth of every human being in the eyes of God, while we have not dared to act accordingly."

Admitted into union with the diocese was St. John's Mission, Leland.

The council voted to meet in January, 1955, at St. Andrew's, Jackson.

Re-elected were the Rev. George R. Stephenson, Gulfport, diocesan secretary; Nash K. Burger, New York City, registrar and historiographer; Herman Hines, treasurer, and Garner W. Green, Jackson, chancellor, both of Jackson.

The Rev. Hewitt B. Vinnedge, priest-in-charge of the McComb field, and Frank C. Englesing, senior warden at St. James' Church, Port Gibson, were named delegates to the Anglican Congress.

## TENNESSEE:

Adoption of an annual budget of more than \$300,000, the setting up of machinery for the election of a suffragan bishop and a report of progress in all fields of religious work highlighted the 122nd convention meeting Jan. 20 and 21 in St. Paul's Church, Chattanooga.

The Rt. Rev. Theodore N. Barth, former coadjutor, who succeeded Bishop Edmund P. Dandridge in September, asked for a suffragan, who if elected, will be the first in the long history of the diocese.

His reasons: "In Tennessee we have been accustomed to coadjutors and my first reaction was in favor of this. But I have determined that given my age (55) and the length of time, God willing, that I will have before my retirement, a suffragan is the right choice. There is the further consideration of the flexibility such an arrangement provides, both in the present work and in the circumstances that some day Tennessee may be large enough and strong enough to require a third bishop. This last possibility may not be so remote as first it might appear."

(The state is roughly 432 miles long and only 109 miles wide. Due to travel conditions under these dimensions and the three natural divisions, East, Middle and West, there has often been discussion of another assistant for the diocesan.)

In his first convention address as diocesan, Bishop Barth told of the building of new missions, churches and parish houses. He said there are larger congregations, Sunday school and confirmation classes. There wa-





*Bishops Sherrill and Scaife (rt.) at Thanksgiving Moleben service*

## Russian Orthodox Academy Honors Bishop Sherrill

At a "Thanksgiving Moleben" service in the Cathedral of the Holy Virgin Protection in New York City, the Most Rev. Metropolitan Leonty, Archbishop of New York and Metropolitan of the Russian Orthodox Church of North America, conferred on Presiding Bishop Henry Knox Sherrill an honorary doctorate of sacred theology degree from St.

Sergius Russian Orthodox Academy and Theological Seminary of Paris.

Present at the ceremony were the Rt. Rev. Lauriston L. Scaife, Bishop of Western New York and chairman of the Joint Commission on Assistance to Eastern Orthodox Churches, and George Novitsky of New York, president of the Friends of St. Sergius Theological Seminary.

an increase in confirmations, he declared, bringing the total for the year to 1,334.

The bishop stressed the growing importance and scope of religious education work in the diocese, now centered at DuBose Conference Center, near the middle of the state at Monteagle and under the direction of the Rev. Alfred P. Chambliss, Jr.

The large stucco California mission style buildings on top of the mountain near the University of the South at Sewanee, afford accommodations for layman, auxiliary and youth conferences. More important during recent months, however, have been the intensive week-end sessions conducted in the pattern laid down by the Christian Education Department of the National Council and as a follow-up of the leadership team's tour of the state last Spring. Parishes all over the state have sent delegations to these meetings and the interest is steadily growing.

The Bishop and Council (Executive Committee of the Convention), meeting immediately after the close of the Chattanooga sessions, allocated funds for a playing field, outdoor chapel and other facilities to increase annual Summer youth camps.

Special projects which Bishop

Barth said demanded the attention and resources of the diocese, included Emmanuel Church for Negroes at Memphis, which now finds itself the only church left in the center of a modern housing project built for 1,500 families. "Sponsors of the development have even set aside additional land for the parish," he said. "Probably nowhere in the South has the Episcopal Church an opportunity like this."

Another need described as "near to his heart" is for increased religious work at the University of Tennessee Medical School in Memphis. He pointed out that practically "at the doorstep of St. Mary's Cathedral" is this School of Medicine (described as the largest in the world) and "seven tremendous hospitals," which go to make up the medical center. The assignment of a canon from the cathedral to direct the work was recommended. "Nothing could be of more importance to us than that we should reach out our hands to and have the allegiance of these people of the medical profession," the diocesan declared.

He urged strong cooperation for the "Builders for Christ" campaign and the Episcopal Radio Hour now originating in Atlanta. Tennessee's

share in the last project, it was pointed out, is the raising of \$2,900 toward purchasing a \$25,000 organ.

Most emphasis in the episcopal address was placed on the need for funds for the education of more clergy. Although every station in the diocese is manned for the first time in the state's history, the bishop cited "a crying need" for opening more missions.

## SAN JOAQUIN:

Meeting Jan. 24-26 at St. John the Evangelist Church, Stockton, Calif., the 44th annual convocation celebrated the 10th anniversary of consecration of its bishop, the Rt. Rev. Sumner Walters, and presented him a check for more than \$2,000; voted \$25,000 towards the "Builders for Christ" campaign and essential needs of the district, mainly missionary; heard guest speaker, the Rt. Rev. William Fisher Lewis, Missionary Bishop of Nevada, point out that San Joaquin under Bishop Walters' leadership has increased in membership and in contributions to the Church more than many old established dioceses.

In his convocation address, Bishop Walters outlined progress in every department of the district's work but called for greater effort in all. He referred to clergy changes, building programs, Christian education, Camp San Joaquin, only diocesan institution; town and country work, Woman's Auxiliary, Laymen's Work and College Work, among others.

The bishop devoted a portion of his talk to the defense of freedom and said Christians must take a stand concerning "the great questions of the day." He labelled extreme leftists and extreme rightists as "two dangerously subversive forces" in the country today and deplored attacks on the National Council of Churches and the United Nations.

His advice as to how to defend freedom, however, was perhaps best summed up in two other sections of his address. Calling on his people to work with Christians of other Churches, he said, "... occasional sharing in an ecumenical service is good for all of us and it is evidence that we do believe in the Catholic Church as including others besides Anglicans, Orthodox and Romans. Fences are useful to a certain extent but very high fences are called by a special name."

And calling on his people to share their faith with the unchurched, he said: "Let us not forget that this is an age which gives greater honor to material achievements and rewards than it does to faith in God and to honoring Jesus Christ. A Church member who *does* something to bring another into the Kingdom is doing far more to defend America and the Christian way of life than are those who confine their activities to sounding an alarm."



# SOCIAL RELATIONS STUDY

## Results of survey on Christian marriage and funerals

Disturbed by the discovery that the Church was running a poor second to demands of contemporary culture in such vital crises in the lives of Christians as death and marriage, the Rev. Alvin L. Kershaw, rector of Holy Trinity Church, Oxford, Ohio, decided to do something about it.

With vestry approval, a 12-member Social Relations Commission—composed mostly of faculty members of Oxford's Miami University and Western College for Women—was set up.

Rolling up their sleeves for a year-long study, the Commission set out to discover what historic Christian belief and practice about marriage and burials actually was and then to find out something about the opposition. To round out their research, the Commission studied statistics, policy and practice of funeral homes, crematoria, cemeteries, state health departments, mortician regulations and the like. They also sent a questionnaire to parishioners seeking their opinions of funeral recommendations.

Then they issued their report and the air around Oxford crackled; and it was soon the air across the nation as press and wire services picked up the story and copies of the report were sent to bishops and clergy throughout the Church.

### The Religious Vacuum

"The Commission," reported *Time* in its Jan. 18 issue, "understandably got little help from the undertakers. But parishioners told them a great deal. . . ."

What did the Commission learn? *Ecnews* was told . . .

" . . . that the historic depths of Christian meaning are increasingly lost to the American, even the regular churchgoer, and that without the interpretation and dramatic support of the simple rites of the Church, to receive whatever solace and comfort is available in the despair of death, more and more people look to the funeral director as pastor and priest."

"Upon the religious vacuum," the Commission continued, "a new set of commercial symbols, appointments and rites are rapidly replacing the Church, the candles and the psalms. These are the plush carpet, the exalted open casket, the heavily-scented banks of funeral flowers, the dim, indirect light, distant recorded syrupy music replete with chimes and *vox humana*, all centered in the new dominant architecture of almost every community—the funeral home and chapel."

The Commission also discovered such "new signs of the times" as the use of words like "cremains" and

"inurnment," the advertisement of such features as uniformed casket bearers and parking directors, cosmetology service by specialists thoroughly trained and interested "in achieving perfection in preparing the deceased for exhibition," refrigerated caskets for "doing it the humane way," and caskets with built-in canisters for vellum records of the accomplishments of the deceased—all, according to the Commission, "representing essentially a reversal of Christian belief and its candid comital of the material body to ashes and dust."

To offset its findings the Commission recommended that:

■ Families consult their minister and plan funeral arrangements while all are still in good health.

■ The simplest casket possible should be secured and should be closed either in the presence of or by the permission of the immediate family and remain closed, being covered with a funeral pall throughout the church service, "as the finish and craftsmanship of the casket are irrelevant considerations in a Christian burial."

■ Other than altar flowers, floral decorations should be discouraged.

■ Embalming is not necessary except in delayed burials or when the body is shipped by common carrier for non-local burial or for use in research laboratories.

■ The burial service is a regular congregational service in the life of the church family. A full choir to lead the hymns and canticles is recommended as customary practice.

■ Fees to clergy, choir, organist or for use of church building must not be considered.

■ Music must carefully avoid sentimentality and display.

How did the public respond?

"More than 100 letters," according to Rector Kershaw, "came to the church from all parts of the country—from clergymen and laymen from many denominations, from businessmen, teachers, farmers and funeral directors."

"Thus far only two adverse letters have been received—one from a funeral director and one from a woman (obviously unfamiliar with the depths and riches of liturgical beauty), who stated she couldn't conceive how we could dare to call such a plea for barrenness Christian."

Following a report of the Holy Trinity proposals in *The Cincinnati Post*, Wain A. Bolton, president of the Funeral Directors Association of Metropolitan Cincinnati, commented:

"Every director in Cincinnati subscribes to a code of ethics. We quote

a basic price and the family of the bereaved is given its choice. Members of the clergy feel that we are doing a good job. But if the church in Oxford feels as it does, all we can say is 'to each his own.' We could go back to the old 'livery stable' days—but the public doesn't want us to."

The Commission's recommendations have been unanimously approved by the vestry as "official parish procedure" and have been incorporated in a brochure entitled, "Death, Funerals and the Christian Faith." In addition the study will be published in the diocesan journal of the Diocese of Southern Ohio.

In its study of marriage, the Commission has issued a preliminary statement, with final recommendations to come.

### "Christian Symbols" Buried

Basically their criticism stems from the discovery that "present day American marriage customs have illogically fused many primitive, national and religious superstitions and traditions into an irrational pattern" and that "the Church's role becomes that of providing a charming setting for individual display with the few minutes of religious substance overwhelmed in the preoccupation with the pageantry of colorful entrances and exits."

"The Christian symbols," the Commission points out, "are almost completely buried by an imported greenhouse and other decorations."

The Commission would restrict Church weddings to "Christians who are conscious of their religious needs as a couple" and who "seek the blessing of the Church." Frowned on are the otherwise secular weddings which seek a church atmosphere merely because custom dictates it.

Also deplored is the practice of having the bridesmaid substitute for the bride at a wedding rehearsal "so as to confuse the identity of the bride from demons." "It has," says the Commission, "no place whatever in Christian usage."

Traditional wedding music with "no religious content or association whatever" came in for the Commission's blue pencil as did the custom of having ushers take part in the procession and seating members and friends of the bride's and groom's respective families on opposite sides of the nave.

Among other suggestions were the inclusion of the service of Holy Communion as part of the marriage service, the postponement of the reception until after the honeymoon, the banning of picture-taking during the service, and the proposals that the



tar guild have charge of church decorations, that the choir take part in a regular service, that no fees be charged and that "the mother of the bride as well as the father and mother of the groom stand at the chancel steps for the betrothal part of the service" as a symbol of their benediction on the marriage.

## Bay State Bishop Clears Two 'Accused' Clergymen

The Rt. Rev. Norman B. Nash, as Bishop of Massachusetts, has given "clean bill of health" to two of his clergymen concerning charges made against them during Congressional investigations in the last few months.

The clergymen are the Rev. Dr. Joseph F. Fletcher, professor of Christian Ethics at the Episcopal Theological School, and the Rev. Kenneth DeP. Hughes, rector, St. Bartholomew's Church, both in Cambridge.

Bishop Nash reported: "I have read, I believe, every mention of these clergymen in the published proceedings of the so-called Velde Committee (the House Committee on Un-American Activities) and the Jenner Committee (a sub-committee of the Senate Committee on Internal Security), and I have also conferred with them. Both orally and in writing they have denied that they are or ever have been or desired to be, members of the Communist Party or under its discipline. I believe them."

While Bishop Nash said he thought unwise the two men's association with organizations listed by the U. S. Attorney General as "subversive," he added: "Neither they nor I believe in 'guilt by association' . . ." He continued:

"They justify their membership and activities of this sort as motivated by their obligations as Christian ministers to work for social justice and for international friendship and peace. I believe them to be sincere. . . .

"But I consider that the Rev. Mr. Hughes' activities as a member of the Progressive Party of Massachusetts and the Rev. Dr. Fletcher's activities in connection with certain unofficial international conferences for peace have been unwise because of Communist influence in these movements.

"The published testimony of Mr. (Herbert) Philbrick concerning these two clergymen at an executive session of the Velde Committee was stated by him to be hearsay. He added statement of his personal belief that certain persons were not 'true ministers of the Gospel'. It is not perfectly clear to me after studying Mr. Philbrick's testimony whether he was referring to these two clergymen, but if he was, I do not agree with him, for, in my judgment, they are 'true ministers of the Gospel'."

Bishop Nash also referred to other

testimony before the Velde Committee during which a published article by Dr. Fletcher on Marxism was quoted. The bishop said that on the basis of this article, the witness "nearly if not quite charged . . . that its author is a Communist." He said that such conclusions are not warranted and stated:

"I have compared the quotations with the full text of the article, and find that, as so frequently is the case, the quotations taken out of their context are misleading. . . .

"In my judgment there is no basis in the reports and charges I have investigated for canonical proceed-



Bishop DeWolfe at Mission . . .

ings against either the Rev. Dr. Fletcher or the Rev. Mr. Hughes."

Meanwhile, in Washington, Presiding Bishop Sherrill was one of a group of Protestant, Roman Catholic and Jewish leaders who met recently with five members of the House Un-American Committee at the invitation of its chairman, Rep. Harold H. Velde of Illinois.

Mr. Velde explained, according to *Religious News Service*, that the meeting was aimed at getting "the viewpoint of religious leaders and prominent laymen regarding the committee's work." He said the churchmen suggested changes in committee investigating methods and procedures and that he had promised their proposals would receive "full consideration at an early date."

## Leaders' Guides Available For "Builders" Fund Drive

A guide for leaders of parish organizations showing how to conduct group discussions on the Church's most urgent building needs has been prepared by the Presiding Bishop's Committee on Laymen's Work to stimulate participation in the "Build-

ers for Christ" capital funds campaign.

A separate guide will be available for each of the three major phases of the campaign—needs of the seminaries, the Church overseas and the Church at home.

Called "the keystone" to the whole educational program of the campaign by Robert D. Jordan, Director of National Council's Promotion Department, the guide tells the leader where to stand, what to do and what to say.

The guide on needs of the seminaries contains a pamphlet with the leader's instructions and another pamphlet with material he can tear out and distribute to various members of the group for individual presentation by them later in the meeting.

The National Council, 281 Fourth Avenue, New York 10, N. Y., will send on request, he said, enough of the guides for the leader of each organization in the parish.

## DIOCESAN

### 'Comforts of Our Religion' Theme of Lenten Mission

With the Church's season of self-discipline two weeks away, the Diocese of Long Island is looking forward to The Bishop's Lenten Mission, which in the last nine years has drawn overflow crowds and resulted in marked growth in diocesan communicant strength. The 1954 theme: "The Comforts of Our Religion."

The mission gets underway at St. Ann's Church, Brooklyn Heights, March 7, meeting on succeeding Lenten Sunday evenings until April 4. A confirmation service for all mission churches in Brooklyn and those attending the mission prepared by the clergy will follow April 7.

The two-and-a-half hour periods of teaching, meditation and prayer are led by Bishop James P. DeWolfe of Long Island with perplexing questions answered through the Question Box and special intercessions offered each night. Past results have been that many persons have been confirmed and received into the Church.

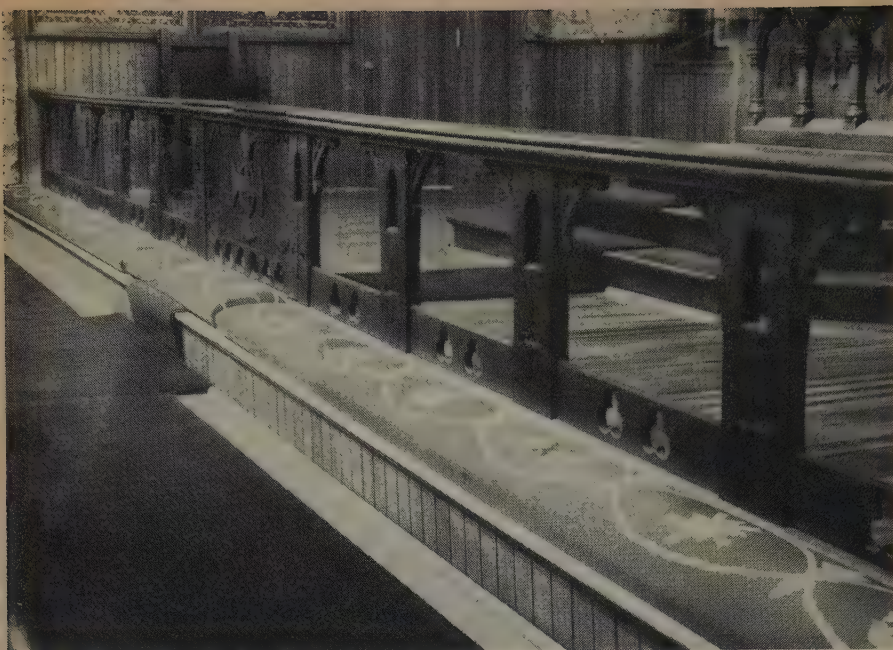
Pre-mission plans include a Quiet Day for clergy to be conducted by Bishop DeWolfe, as well as personal invitations to go out from the bishop to 20,000 members of the Church in the metropolitan area.

### \$632,000 Missionary Work Contribution Raised in N.Y.

Bishop Horace W. B. Donegan of New York has announced that his diocese contributed \$632,000 in 1953 for missionary work of the Church, \$22,000 more than that given in 1952 and the largest amount ever raised for this purpose in the Diocese of New York in one year.

The New York Cathedral of St. John the Divine and 220 parishes and





*More than 2,000 hours' work went into making these coverings.*

missions contributed, with 95 parishes and missions fully reaching or over-subscribing their assigned quotas. Of the total, 59 per cent was devoted to the work of National Council and 41 per cent for missionary work in the diocese itself.

### **Arkansas Parish Receives Unique Gift from Member**

One of the oldest living members of a church in Arkansas has presented her parish with a gift almost two years in the making and involving more than 2,000 hours of work.

The gift—made by Mrs. H. C. Sanders for St. Paul's Church, Newport—is 30 feet of needle-point covering for the altar rail cushions containing 17 symbols of the church year.

It is estimated that the coverings contain 4,984 square inches of needle-point, averaging 126 stitches per square inch, totaling 627,984 stitches.

The symbolic designs were drawn by Mrs. George D. Clark, wife of St. Paul's rector. They include Advent: Scroll, containing in Latin words from the Prophet Isaiah, "Behold, a virgin shall conceive and bear a son"; Christmas: Glastonbury thorn rose in blossom (the famous Glastonbury Rose is said to bloom only at Christmas, in joyful celebration of the birth of Christ); Epiphany: White Star with rays, representing Christ as the Light of the World; Lent: Two scourges (whips) saltire (crossed), representing the penitential nature of Lent; Pentecost: A white dove with red wings and tail of fire, representing the coming of the Holy Spirit with "tongues of fire", and Trinity: Three intertwined circles representing the three natures of the Godhead: God the Father, God the Son and God the Holy Ghost.

Two different symbols of the work

represent St. Paul: Open Bible with the words "Spiritus Gladius" (The Sword of the Spirit) with the Sword behind the Bible, and Three Blue Circles, each containing three waves, representing St. Paul's Three Missionary Journeys.

The center cushion contains three symbols for Easter: Pomegranate, representing the Resurrection; Messianic Rose, representing the Messianic Promise fulfilled, and Lily, representing the Human Nature of Our Lord.

The use of seven symbols on the larger cushions and the three symbols on the smaller one is also symbolic. Seven is a mystical number generally associated with the seven-fold gifts of the Spirit and the Seven Last Words of Christ. The number three usually represents the Holy Trinity.

The new cushions were blessed at St. Paul's Christmas Eve service.

## **LAYMEN**

### **Laymen Rathbone, Barber Speak at Trinity, N. Y.**

#### **Cover Story**

Often, the clergy say, it's the lay people who can witness best to the Christian faith since it's not considered their "job." Testifying to this Trinity Church, N. Y., has been conducting a series of mid-day, mid-week services with a layman telling the congregation "What My Religion Means to Me."

Basil Rathbone, noted actor and a member of the Episcopal Actors Guild Council, opened the series in January and said that religion in his experience had always been closely associated with one thing—love. He stressed

the importance to children of "a beautiful home life" and added:

"Nothing can take that away, not even an atomic bomb. Because God lived right there in your home with the security of the love of your father and mother, you knew you were safe, and that was Love."

Referring to his service in World War I, the actor said, "how awful (war is). . . . We can't ask God to dispense with war, we must learn to do that ourselves. If we could really love one another as we ought, so many of our problems might not disappear but they would diminish."

Love is to another outstanding layman the heart of Christian belief. The following week CBS sportscaster "Red" Barber gave the congregation his belief that Christ's two great commandments were the only answers to life and described two personal experiences that made his faith very real to him.

(The commandments: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. . . . Thou shalt love thy neighbor as thyself.")

He said that "if people would just bring those two commandments into their hearts and into their thoughts, the divisions of Christianity and bitter discussions would have to fade away. It seems to me that there is the heart of Christian belief, of Christian teaching.

### **Touch and Go in 1948**

"I think in those two commandments we find the answer to the things that bedevil us and frighten us and beat us down here in the financial area, anywhere in New York, anywhere we go in this complex world which is moving rapidly from the atomic era into the hydrogen era."

In 1948 he suddenly found himself so ill in a Pittsburgh hospital that doctors admitted "it was touch and go."

"In that night, when whether stayed here or went to the next life hung in the balance, when nothing could touch could do anything about it, when none of the people around me could do anything about it, I suddenly knew the Presence of God. I was comforted as I have never been comforted before.

"The best expression I can give you is that it was as though two soft loving hands supported me, and wasn't afraid. I knew that which ever way the decision was taken, it would be all right.

"From that experience I asked for the Book of Common Prayer, and instinctively began thumbing through the Psalms until I came across the Fourth Psalm, the ninth verse of it. Once I read that, I knew that was what I had been looking for: 'I will lay me down in peace to take my rest for it is thou, Lord, only that makes me dwell in safety.'

"And then I understood, and I have



understood from then on, that my life is a gift, my continuing existence a gift, what will happen to me later another gift, and my true safety lies in my Creator.

"If I have learned something of the meaning of the first great commandment . . . I trace it to that experience."

Barber illustrated the second great commandment by describing a trip to Birmingham, Ala., also in 1948, to broadcast for CBS the state championship high school game on Thanksgiving Day.

The sports editor, Zip Newman, had gathered together, singlehandedly, the money for the building of a crippled children's clinic in Birmingham for the children of Alabama, whose parents did not have the money to send them to a hospital.

On Thanksgiving morning, Newman insisted that "Red" go to church with him, and "as we were going into the Episcopal church, I asked him why he, a sports editor, gave more time to working for the children's clinic than to earn a living."

Newman said: "Why, Red, you have to give back!"

## California Church Holds Vestry Recognition Day

Vestrymen of a California church were honored in an unusual way last month when their rector designated the Sunday as "Vestry Recognition Day" and invited the 42 past and present vestrymen to attend.

At the special service conducted by the Rev. Kenneth W. Cary, rector of St. Matthew's Church, Pacific Palisades, Calif., the vestrymen also participated in formal installation ceremonies for four new members recently elected by the congregation.

Assisting Mr. Cary was William H. Siegmund, Provincial chairman of the Presiding Bishop's Committee on Laymen's Work, who spoke on "The Episcopal Layman—Day In and Day Out." Last year Mr. Siegmund, a Los Angeles insurance executive whose home parish is All Saints', Pasadena, won the Bishop's Award for Merit given by the Rt. Rev. F. Eric Bloy of Los Angeles, for outstanding service to the Church by a layman.

## WOMEN

### India Contributes 1954 'Day of Prayer' Service

Christian women all over the world are preparing to observe the 67th anniversary of their Day of Prayer for Peace, which was initiated in 1887 and seven years later became the World Day of Prayer, observed last year by more than 20,000 U. S. communities and 113 countries around the globe.

While the Women's Board of Home Missions of the Presbyterian Church

in this country sponsored the first Day of Prayer, the observance has become interdenominational with the regular women's service supplemented by a noon service for business people; daylight services conducted in factories, colleges, universities and hospitals; an evening community-wide service, special services for children, and 24-hour prayer vigils in the churches and homes of many communities.

Since 1941 the service has been produced and the Day promoted by the United Church Women, department of the National Council of



Miss Wherry honored . . .

Churches, which expects the same number, or more, communities and countries to participate this year as did last.

The worship service for the March 5, 1954, observance—written by a different woman or group of women from a different nation each year—was prepared by Miss Sarah Chakko (recently deceased), president of Isabella Thoburn College in Lucknow, India, and vice president of the World Council of Churches.

Observance of this world-wide prayer chain has varied from city to city in the United States. In 1953, Napoleon, Mo., citizens introduced their service by playing a European-recorded transcription of bell-ringing from a church tower; two white congregations and a Negro one held an interracial service in a Liberty, Miss., Negro church; the Brownfield, Tex., Chamber of Commerce persuaded 100 business establishments to close for an hour to worship; migrant workers in the Mendota-Firebaugh area of California took part in a service given in both Spanish and English, and 11 Navajo Indians and 11 white persons conducted prayers 8,000 feet up on Saw Mill Mountain in Arizona.

Traditionally, offerings presented

during these services in the U. S. are used to support interdenominational home and foreign mission projects, while overseas they are used to support projects chosen by each country.

Mrs. Marian Libby Evans, UCW national director of the World Day of Prayer, declares that "there is no measuring the significance of the observance and its contribution to the building of world peace. . . . It makes Christians around the world aware of the unity of our fellowship in Christ. It gives us a glimpse of that for which we pray: 'Thy Kingdom come on earth as it is in heaven.'"

## L. A. Hospital Head Named Among 'Women of Year'

Margaret J. Wherry, administrator of the Episcopal Hospital of the Good Samaritan, Los Angeles, was one of the seven women from Southern California named by the *Los Angeles Times* as "Women of the Year" for 1953, in recognition of top achievements in their respective fields.

One of the few women hospital administrators in the country, Miss Wherry was 31 when appointed to her post in 1940. A graduate of the Bishop Johnson College of Nursing, affiliated with the Good Samaritan, Miss Wherry had served as head nurse, supervisor, director of nursing and assistant administrator before her appointment.

Under her leadership the scope and services of the hospital and out-patient clinic to patients and to the community have grown immeasurably. During the past year the new 10-story Bishop Stevens Memorial wing was formally opened.

She is a member of the board of directors of the Hospital Council of Southern California, and served as president 1945-46; a member and former vice president of the California Hospital Association; member of the Hospital and Clinic section of the Welfare Council of Metropolitan Los Angeles, and member of the American College of Hospital Administrators.

Silver cups noting their achievements were awarded to the Women of the Year at a special luncheon in the Los Angeles Times' building, which was hosted by the publisher and his wife, Mr. and Mrs. Norman Chandler. Presentations were made by the editor, L. D. Hotchkiss.

Besides Miss Wherry, others signalled as Women of the Year at the Times' fourth annual presentation were Mrs. Alva Brockway, founder League for Crippled Children; Elinor Remick Warren, composer; Paula Jean Myers, national diving champion; Rosalind Russell, Hollywood actress now appearing at the Winter Garden in New York City; Mrs. Richard M. Nixon, wife of the Vice President of the United States and Frances E. Willis, United States Ambassador to Switzerland.



# THE CHURCH OVERSEAS

## **Puerto Rico District Host To Archbishop of York**

The Missionary District of Puerto Rico and the Virgin Islands, used to playing host to many notable visitors including Bishop Malcolm E. Peabody of Central New York, recently entertained the No. 2 clergyman of the Anglican Communion—the Most Rev. Cyril Forster Garbett, Archbishop of York.

The archbishop interrupted a tour of Church of England outposts in the Caribbean to spend 24 hours in Puerto Rico, enroute from Antigua to Jamaica.

Highlight of the Primate's visit was an Evensong service in the Cathedral of St. John the Baptist, Santurce, with the Rt. Rev. A. Ervine Swift, Missionary Bishop of Puerto Rico and the Virgin Islands, as host and the archbishop as guest preacher. The Very Rev. Aristides Villafane, dean of the cathedral, conducted the services. Bishop Swift gave the benediction. A reception followed at the bishop's home, attended by Admiral Doyle of the 10th Naval District, General Sweaney, Commanding General of the Antilles Command, and other dignitaries. The archbishop was also a guest of the Governor of Puerto Rico, Luis Munoz-Marin.

On his tour of Anglican dioceses in the West Indies, which included stops at Trinidad, Tobago, St. Vincent, Barbados, Grenada, St. Kitts, Antigua and Jamaica, the 79-year-old prelate was accompanied by his chaplain, the Rev. J. W. H. Cleasby. He was scheduled to go to New Orleans.

The Church of England was the pioneer Church in the West Indies and was responsible for the first religious service at Holy Trinity, Ponce, Puerto Rico.

## **Special Gifts Program Of Foundation Aids I.C.U.**

The new International Christian University, which opened its doors last April in Mitaka, near Tokyo, Japan, after 14 Protestant denominations in the U. S. and the National Council of Churches raised \$3,000,000 to launch the undertaking, stands to benefit from deliberations recently held by the ICU Foundation's board of directors in New York City.

The Foundation, established in 1949 as the agency through which the school was started, announced through its board of directors that a Special Gifts Program, to be headed for the next five years by its general secretary, Dr. Stanley I. Stuber, will be instituted to provide an endowment for the university and to finance the erection of several proposed buildings.

The board also authorized the



*His Grace (second from left), with aide and hosts in Puerto Rico\**

Foundation to "make a fresh approach" to each of the participating denominations including the Episcopal Church to continue their aid to the institution, and reported that the Japanese government's chartering committee has approved the establishment of a Division of English Language at the university's College of Liberal Arts. The college previously had divisions of natural sciences, social sciences and humanities.

It was also reported that Dr. Nai-Zing Zia of Hong Kong will join the university faculty as professor of Chinese philosophy and literature in April. His appointment has been made possible by the financial support of the United Board for Christian Colleges in China.

Dr. Kenneth Scott Latourette of New Haven, Conn., has been re-elected president of the Foundation, RNS reported.

## **Appeal to Scriptures Hit In Apartheid Controversy**

Attempts to find a religious justification for racial discrimination have been denounced by the Rt. Rev. Richard Ambrose Reeves, Anglican Bishop of Johannesburg, South Africa, according to *Religious News Service*.

"The Church cannot keep silent," the bishop said in a sermon, "but is bound to raise its voice against those who seek not only to discriminate between people of different nationalities but to bolster that discrimination

by an appeal to the Holy Scriptures."

Referring to a measure proposed by the South African government, he added that "the most recent threat is an effort to bar non-white students from the only two universities they now are—and for some years past have been—allowed to attend."

The bishop said that in his estimation there is no evidence to support a government contention that such "mixed" universities lead to lowered morals "or to any other undesirable social consequences."

"This is no time for appeasement or compromise," Dr. Reeves said. "We cannot accommodate ourselves to the demands of those striving to force a policy of racial segregation upon 12,000,000 people, five-sixths of whom have no direct voice in public affairs."

## **Bishop Tsu Hails Faith Of Christians in China**

There's a "visible, marked revival of Christian faith" taking place in Communist-held China, despite government efforts to render impotent all Christian belief and practice in that country.

So believes the Rt. Rev. Andrew Yu-Yue Tsu, wartime "Bishop of the Burma Road," who made a recent trip to the islands of Formosa and Hong Kong.

Bishop Tsu, who retired in 1950 and left China in 1951, now lives in Ambler, Pa., and serves as a missionary liaison for the Chinese-Anglican congregation in Taipei, Formosa.

Addressing the Women's Association of Grace Church, N. Y., he said that Chinese Christians feel their only hope is to instill Christian customs and principles in their children,

\* (L. to r.) the Archbishop's chaplain, the Rev. J. W. H. Cleasby; the Archbishop of York; the Hon. Luis Munoz-Marin, Governor of Puerto Rico; the Very Rev. Aristides Villafane, dean of the Cathedral of St. John the Baptist, Santurce, and the Rt. Rev. A. Ervine Swift, Missionary Bishop of Puerto Rico and the Virgin Islands.



through daily family worship, before the children reach school age.

Once they have come into the grasp of the Communist teaching process, only the Christian training they have received at home will stand in the way of the children's unquestioning submission to the Communist mold, Bishop Tsu explained.

Such humble devices as morning and bedtime prayers, grace at meals, and the telling of Bible stories, are being used to counterbalance the whole weight of atheistic propaganda that will be brought to bear on these younger children, he said.

Though there is no missionary activity whatsoever in the country where once there were 8,000 Protestant missionaries, Bishop Tsu learned that Christians are holding quiet meetings on their own.

"There is a return to Bible religion," he affirmed.

Revival of the faith has started, he added, because the Chinese have seen the ruthlessness with which the state is taking charge of everything. They have seen that the Communists don't "walk humbly," and they know they have been duped by Communist propaganda.

"They realize the wind has been taken out of their sails," declared Bishop Tsu. "They recognize their own failure."

### Document Fraudulent

Bishop Tsu, formerly bishop of Kun-Kwei, later assistant bishop of Hong Kong, and one-time general secretary of the *Chung Hua Sheng Kung Hui* (Holy Catholic Church in China), said that two of his fellow Chinese bishops, the Rt. Rev. Addison Hsu of Kwei-Hsiang and the Rt. Rev. Kimber Den of Chekiang, are presumably in prison.

Five others appear to have been subjected to Communist "brain-washing," for their signatures appear on a document purporting to prove the germ warfare charges in Korea, which was brought out of China by Hewlett Johnson, the "Red Dean" of Canterbury, and examined in England by Bishop Tsu.

The document obviously was fraudulent, Bishop Tsu said, because the first signatures of the 400 attached to it belonged to three "Christian" leaders known to have been hand-picked by the Communists as ready collaborationists, and because of a statement in the text that, "as far as government evidences are concerned, (the germ warfare charge) is incontrovertible."

While Christians in the free world are no longer in touch, physically, with those remaining faithful in China, and thus are unable to help them in that sense, asserted Bishop Tsu, "we can still communicate with them in prayer."

Bishop Tsu's audience, the women of Grace Church, recently gave \$1,000 for Church work among the Chinese



*Mrs. Du Teil, Mrs. Norio Sasaki and Vestryman Karl Manke making dolls*

on the West Coast. He told them that, by coincidence, his son, Robert Tsu, is leaving the teaching profession in California to become a clergyman and already has been accepted as a postulant by Bishop Karl M. Block of that diocese.

The Chinese-Anglican congregation on Formosa, which Bishop Tsu represents voluntarily, still is without official status in the Church and still lacks a full-time clergyman, he told *ECnews*. Assistance is badly needed.

### Anglican Bishop Bans 'Open Communion' Plan

A proposed united Holy Communion service, in which Free Churchmen were to have taken part, has been banned in England by the Rt. Rev. Percy M. Herbert, Bishop of Norwich, on the grounds that persons unconfirmed by an Anglican bishop would have received the sacrament at an Anglican service.

The service was to have been held at St. Peter's Church, Thetford, Norfolk, in connection with the Universal Week of Prayer and not in accordance with the regulations of the Canterbury Convocation.

The service, RNS reported, was changed to the Thetford Baptist Church.

### Hawaii 'Talent' Harvest Aids Student at V.T.S.

Each year since 1949 members of St. Stephen's Church, Wahiawa, Hawaii, have engaged in a unique undertaking known as the "Parable of the Talent" project.

On Rogation Sunday last May, when traditionally prayers are said for good crops for the year, 33 talents (silver dollars) were distributed among the congregation.

Known as Operation Gabriel this

year (Gabriel is a bringer of good news), the project was another challenge to members who have succeeded in four preceding years.

They went on their way to increase the talents. Young people baby-sat, polished cars and ran errands. Their parents made dolls (see accompanying photo), jam and clothes and gave dinners.

One enterprising young grade schooler advertised in a local newspaper: "Dogs washed—25 cents if you catch him; 50 cents if we have to."

When the talents were counted at Thanksgiving, the original 37 had increased to 677, almost double the last harvest, but the purpose of Operation Gabriel was kept a secret until recently.

The recipient of 1953's talent harvest: Alfred Krader, a member of St. Stephen's and currently a student at Virginia Theological Seminary.

### Offer to Save Parish Comes Too Late to Help

An offer of 150,000 pounds (\$420,000) by a South African woman arrived too late to cancel plans for the demolition of St. Peter's Church in Great Windmill Street, London, long known as "The Actor's Church."

The parish, which is being discontinued because of its small endowment and the lack of a vicarage to attract future clergymen, will be amalgamated with that of St. George's, Bloomsbury. Money from the sale of the building and site, according to RNS, will be used to erect urgently needed churches in London suburbs.

The South African offer had to be declined, London diocesan officials said, because it was received after a bill of sale for the site had been signed.



## Exeunt the Worker-Priests?

**D**ISTURBING news has been coming from France in successive instalments. The total picture isn't clear yet, but it appears that the Vatican has grown grimly suspicious of the Worker-Priest Movement, and is gradually putting the clamps on it by a series of restrictions. Whether the movement, encased in the new-style straitjacket, can survive at all is uncertain.

The Worker-Priest movement began about a decade ago when a handful of French priests woke up with agony to the realization that France's industrial workers were almost unanimously anti-Church or at least unchurched. The reasons are deep rooted in history; they go back at least as far as the French Revolution, when the Church clearly revealed its entangling alliance with the *ancien régime*. Since that time there has been a schism in the soul of France. With some glorious exceptions, the tendency has been for forward-looking political and social leaders to turn a deaf ear to the Church, while the devout have been tempted to keep strange and reactionary political company.

The French industrial proletariat was and is a missionary field. And it was the conviction of the leaders of the Worker-Priest movement that this fact was basic. As in all missionary work, the first task is to gain the confidence of the potential converts. This the worker-priests did by putting on ordinary clothes and getting ordinary jobs. They grew to know the workers, who grew to know them. Then, with mutual confidence established, it was time to take the round collar out of storage and begin religious services. (It may be seen as a tribute to the handful of worker-priests, some of whom gained much experience during exile in Germany in the war, that their fate has become world news).

But there were dangers, too. A close relationship of this sort can work two ways. Apparently some of the worker-priests began to pick up Communist sympathy; a few of them took part in the demonstration against General Ridgway. The hierarchy became alarmed. The straitjacket was imposed. Whether it will pinch to the point of suffocation remains to be seen; the news so far is not encouraging.

### Questions That Must Be Answered

Now we have no way of knowing how real the problem was. It would not surprise us to learn that some of the priests, intimately associated with the French workers and finding how wretchedly underpaid they are, should be attracted to certain Communist goals, such as higher wages and better living conditions. There may have been cases in which the attraction went further, and, aided by sentimental thinking which is not unknown to American experience, resulted in the facile belief that one can be a full-fledged Christian and a full-fledged Communist simultaneously. These are questions that must be answered from the other side of the Atlantic, though whether a perhaps overly timorous hierarchy can best answer them is dubious.

But there are no great Christian advances with-

out great risks. One can think of an obvious secular analogy. American intervention in Korea cost us a score of American soldiers converted to Communism. But the ledger was vastly more than balanced by the great number of Communists whose chose democracy. If we had worried neurotically about the handful of Americans who might turn to alien ideologies, we should have resigned Korea in advance to the Communists.

### Necessary Risks Must Be Run

In the same way the Christian missionary is always in theoretical danger of being converted by the people he is trying to convert, whether they be Buddhists or political ideologists such as Communists. But the risk must be run. And anyone who has faith in the overwhelming power of attraction which is exerted by Christ and only by Christ will have faith that when the ledger is finally balanced the tally will be heavily in Christ's favor. Certainly, if any Church grows so cumbersome and timid that it will not run necessary risks, what hope is there for reaching the swarms of the unchurched?

Good ideas do not die. A fearful hierarchy may stifle the life out of the French Worker-Priest Movement. But the movement holds such promise that we shall find it reappearing in other places and perhaps under other auspices. The auspices in this country might be the Episcopal Church—if enough bishops and priests have courage. Here and there one sees the faint beginnings.

## Roman Fever

**R**OMAN fever—a relatively non-contagious ailment which steers many of its victims in the direction of Roman Catholicism—is nothing like as common as Roman press releases concerning famous “converts” would suggest. Spot checks we have made indicate that it has fewer victims than has its counterpart, which Roman Catholics might call “Protestant fever.” At least as many, if not more, seem to leave Rome for a non-Roman Communion than travel the road the other way. Yet Roman fever does exist, and periodically it may be observed in individuals in this Church—almost invariably to the chagrin of the relatives and clergy of those who contract it.

It has various origins. Sometimes it may be due to what has been called “the grandeur that is Rome”—the great impression of order and control which so frequently attends Roman pronouncements and convocations. Many may be drawn by the authority with which Rome speaks in matters of doctrine, and even more clearly in matters of discipline. The dignity of Roman worship, the colorful beauty of much of it, may pull those unhappily accustomed to colorlessness and barrenness as a magnet draws iron. The



# MEDITATIONS AND MUSINGS

By ERIC MONTIZAMBERT

**D**URING the calamitous yet hopeful days as the great war drew to its uncertain conclusion Reinhold Niebuhr warned us against the peril of racial, national, and personal pride . . . the fateful habit of confusing wealth and power with greatness . . . the muggery with which we spoke of the "know how" of common human skills as our private possession . . . the thankfulness that we were "not as other men are." But we are done with that! The common man has begun to see that those are the symptoms of the spiritual disease and the moral decadence which gave birth to Hitler, Mussolini, and Stalin. Truly, "pride goeth before a fall."

Yet this corroding arrogance now and then appears in unexpected places. Sometimes it is clothed in the robes of holiness. We have a folder of prayers bordered with a thin red line which, in one of its succulent sentimentalisms, thanks God for "having made us great." The Pharisee walks again before the altars of the Church sounding his empty vanities . . . unnoticed by the humble Publican crying in his self-made prayers only for forgiveness and the grace needed for an amended life. So, perhaps, it must ever be.

But the road to spiritual victory is never through the poisonous morass of self-satisfactions. It is found always and only in the true humbleness of self-effacement in which the Divine adoration is the whole of life.

zeal of so many Roman Catholics, who reveal that no matter what they must attend Church service on Sundays and holy days, may account for some cases. We would be remiss were we not to mention Rome's claim to exclusiveness—her conviction, so consistently reiterated, that all Christians not acknowledging the authority of the Pope are in schism or heresy or both—may have the effect of the Big Lie in that by simple repetition it comes at last to be believed by some. Clever propaganda, and even cleverer propagandists such as Bishop Sheen; tracts which tirelessly pour from Roman presses; parochial schools and mixed marriages and athletic organizations, and veterans' groups, or any one of many other factors, could be responsible for the appearance of Roman fever here or there.

## *Ignorant or Caught in Tradition*

Those susceptible seem to fall into one or another of two categories: either they are quite ignorant of the particular Christian tradition in which they were—at least theoretically—reared, or for one reason or another they are unable further to justify their tradition in the teeth of Roman Catholic claims. They may have met a determined Roman Catholic who has asked questions they cannot answer, and if this is turned to resentment against their own Communion for not having taught them the answers, as it sometimes is, their disillusionment might provide a case. Those with a distorted view of the differences within non-Roman Communions, and who feel that if non-Romans disagree with Rome, they should at least agree with each other, may provide grist for Rome's mill. A person disillusioned about some part of the life of his local church—a scandal, perhaps, or presumed evidence of hypocrisy—may become a willing victim. One married to a Roman Catholic,

and who begins instruction only because of his conviction that "a family ought not be divided" (neither ought the Church!), is not necessarily susceptible to real fever through such exposure, but might become an even worse Roman Catholic than he was a non-Roman. Any who yield to the propaganda that there is something "incomplete" about their church, while Rome has "everything," have the fever in its earliest stage. And romantics who are swayed by the antiquity and continuity of Rome's tradition seem particularly prone to attacks of the fever, although if antiquity of tradition is what is most to be desired, they would have even better reason to become Jews.

Treatment of Roman fever depends in particular upon discovery—if that is possible—of the particular point of its origin. Physicians do not treat yellow fever and parrot fever with the same medicines. But once the cause of the ailment is discerned, the particular treatment needed usually become evident. If the patient has succumbed to Rome's order and authority, a little instruction in the nature of ecclesiastical totalitarianism, which is the tyrannical cost of this, may reduce the fever. Or if the patient has contracted the disease through a proneness to Rome's pretensions to be the guardian of the faith, his fever can be checked by contrasting the history of the origin and development of the Papacy with Rome's romantic reconstruction of it. In most cases of this kind, the fever can be entirely banished by reference to some of the more recent Roman accretions to the faith—say, the dogma of the Assumption, which has the effect of decreeing historical fact through doctrinal pronouncement.

## *One Who Testifies For*

Such negative methods are not sufficient in themselves, however. The positive case of non-Roman Christianity needs presentation. After all, the word "Protestant" literally means "one who testifies for." But here, again, the suitable affirmation of the non-Roman needs emphasis against the background of the special origin of the fever. If Rome's authority looks attractive to the patient, it is not enough to point out the evils and costs of it; it is even more important to show that the individual Christian himself has responsibility for more than obeying the hierarchy's commands, but that this is denied by Rome. Or if the patient has succumbed to Roman order, the case for the freedom of the Christian man needs statement.

Not all addicts can be treated in quite this manner, for many of Rome's claims which might provide a point of origin for the fever are not capable of rational treatment or technical or historical disproof. Some cases require simple discipline, for the ailment's origin is frequently more emotional than rational. All need prayer. But even so, some might develop so serious a case that they expire. It is our duty, however, to avail ourselves of every means consistent with the Gospel to see that the authoritarianism and heresy of Rome claim no victims who might be spared. After all, we believe that non-Roman Christianity in general, and our expression of it in particular, not only may be true. We believe it is true, and from this conviction springs the impetus to lessen Roman fever whenever and wherever it appears.



From French Equatorial Africa the noted Nobel Peace Prize winner, doctor-theologian-organist has sent this magazine one of his rare personal articles (see **Backstage**), about

# THE HOSPITAL AS IT IS TODAY

Albert Schweitzer

*Translated from the German by Prof. N. Wilford Skinner of the University of Richmond*

WHEN I came to Lambarene in 1913, I lived at the Station of the Protestant Parisian Missionary Society. Alsatian missionaries of this Society had called it to my attention that a hospital at this Station would be most favorably located, in order to be of best service to a large region of the Ogowe River.

The Lambarene Station was founded in 1874 by American missionaries. In the year 1892 they turned it over to the Parisian Missionary Society, because in 1883 the region of the Ogowe River, in which Lambarene lies, became a part of the French Colony of Gabon, and the French government required that instruction in the Mission Schools be carried on in French. The American missionaries could not satisfy this demand. I have had correspondence with Doctor Nassau, one of the American founders of the Mission Station at Lambarene. He was a missionary and a physician at the same time.

An American missionary, Mr. Ford, who had married a French lady, was still in the service of the Parisian Mission in 1913. We were good friends and were here together during the First World War.

In the year 1925, when the space which could be placed at the disposal of my hospital at the Mission Station became too small for the growing number of my patients, I moved it four kilometers upstream on the same bank on which the Mission Station is located. I built it in two and a half years. In the summer of 1927 it was finished. A great advantage of the new location was that the hospital could now also have a large plantation.

During the first years of my activity I occupied myself principally with the fight against sleeping sickness. When, in the year 1928, the government relieved me and my doctors of this, we were in a position to devote ourselves in a special way to surgery along with medicine in general.

In the year 1943, we received through friends the sulfone preparations promin and diasone, which had been discovered by American chemists. With these we had such good results in the treatment of leprosy, which up until then one had to regard as almost incurable, that we determined to devote ourselves from then on, along with surgery, especially to the fight against this terrible disease.

Immediately lepers came to us from far and near.

At first we provided for them as well as we could separate buildings of the hospital. Later, when the number approached two hundred, we let them stay on a hill situated in the forest about one kilometer from the hospital. They constructed for themselves a village of bamboo huts with roofs of raffia leaves. These huts are now, after four years, fast into ruin. Instead of rebuilding them for another three or four years, I decided a few months ago to place them with permanent buildings. The leper patients have to spend from 2 to 3 years in the hospital for the treatment. This requires that the better housed than is possible in bamboo huts. In this region there will be lepers to be treated many years to come.

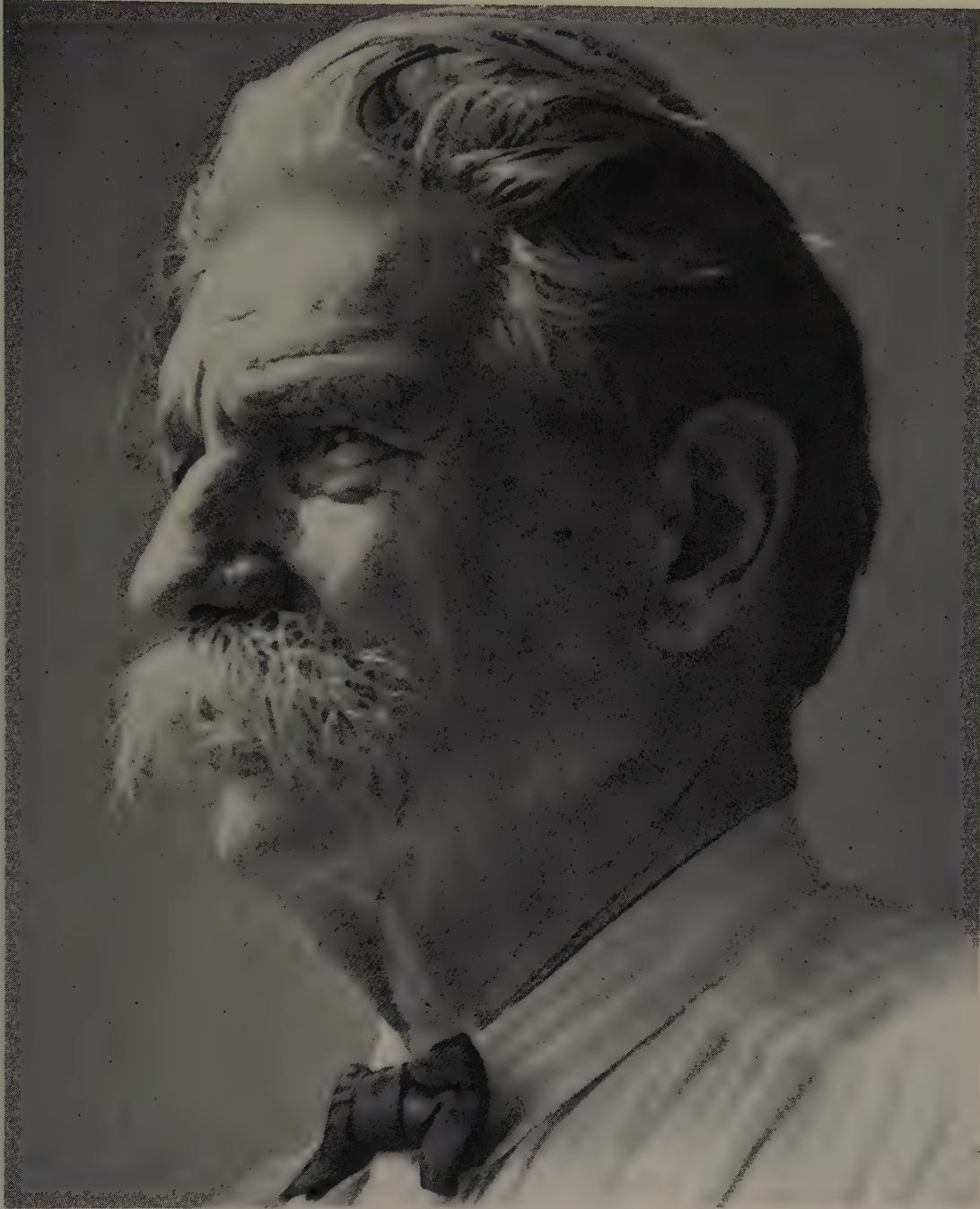
Thus I am now, in old age, against my expectation again occupied with construction. The village, which is now being built, is to offer accommodations for lepers. It consists of buildings which stand on concrete foundation walls twenty centimeters high, which have the character of the usual native huts. But they have a roof of corrugated sheet iron instead of raffia leaves and (on account of the termite framework of hardwood. The walls, however, consist of two thicknesses of raffia leaves which are tied in a network of slender bamboo poles with thin liana (tropical climbing plant). Firmly packed clay serves as the floor. In this way we have durable buildings which are relatively inexpensive. But they are still costly enough because cement, hardwood beams and corrugated sheet iron are high in price, especially the cement and the corrugated sheet iron, for which the high cost of transportation here is included in the cost.

It would be far too expensive to turn this construction over to a contractor. I must do it myself with the 60 lepers who are still in a relatively good general condition. That is to say, I have to be at the building site for several hours every day to direct the work. Fortunately the two doctors whom I have with me relieve me in the medical work most satisfactorily.

Special difficulties are encountered in the construction of this village for lepers, in that the ground on the hill, where it is to stand, must first be cleared

PICTURES BY THE NOTED F





*The Author: Albert Schweitzer*

This requires a lot of ground work. Also there are many massive trees which have to be felled. The village can't be located in the valley, because there are swamps there and consequently malaria is rampant.

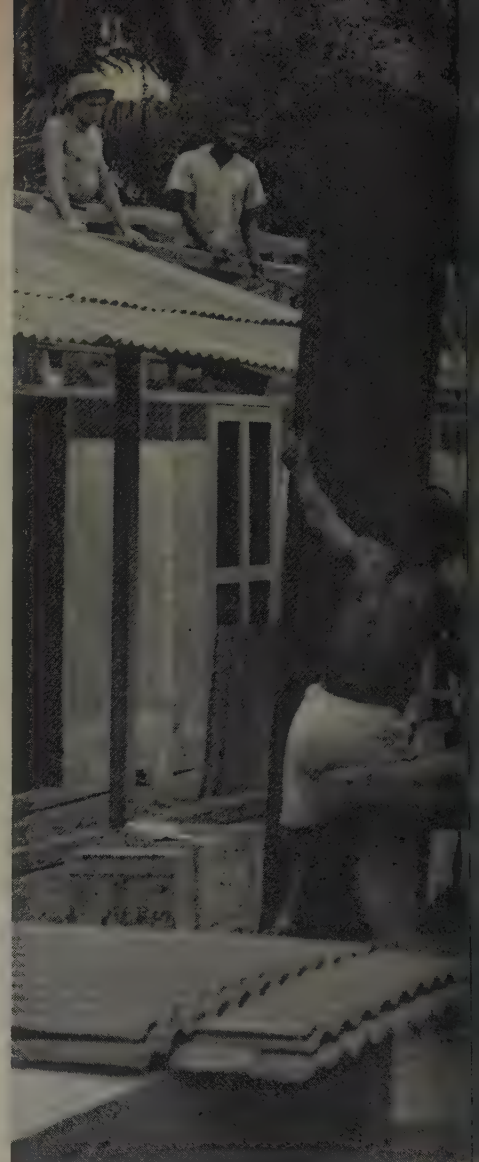
There are over 200 patients in the hospital. The village has an equal number of inhabitants. The latter are also children who are infected

with leprosy. Most of these patients have to be fed by the hospital. They come from far away and do not possess the means to buy food for themselves. Many of them are also accompanied by relatives who have brought them here in a canoe. These wait here for them to be healed, in order to take them back home again. We cook only for those who are seriously ill, who are supposed to have a special diet. The ordinary patients and their companions receive rice, bananas, manioc (cassava, tuberous roots which yield a nutritious starch,

(CONTINUED NEXT PAGE)

APHER ERICA ANDERSON





## 'I must work on ... new buildings ... myself with the

the source of tapioca), salt, and palm oil from us, so that they can prepare their own meals. Sometimes we give them also dried fish which we buy from agencies. The palm trees of our plantation furnish the palm oil for us.

The feeding of these many patients constitutes a major expenditure, especially since the rice, of which we need great quantities, is very expensive with the transportation on the sea and on the river. There are always white patients with us too.

There are usually three doctors. We have nine white (female) nurses. Of these, five perform service in the hospital. Four are occupied with household duties, with the kitchen, with the plantation, with the large garden, and with the livestock (which consists of chickens, ducks, goats, and sheep).

Divine service is held every Sunday at the hospital. It is held out of doors in the shade of the projecting roofs of two large patients' barracks. The

sermon is delivered by us whites. Each sentence of the same is translated into two languages of the natives by two white people who stand to the right and left of the preacher. The same is done with the prayers.

It is near to my heart that the natives in the hospital learn to know Christianity, and so far as they are already acquainted with it, that they are maintained and strengthened in it.

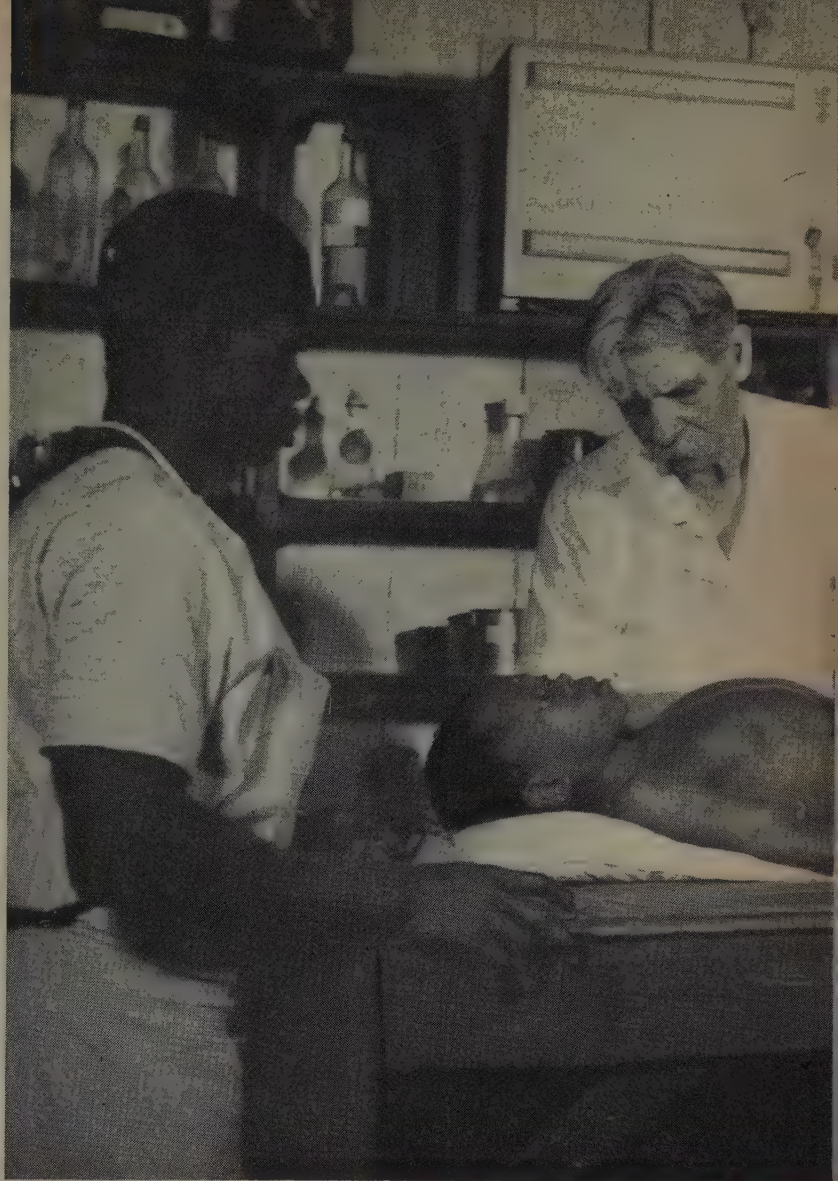
For a decade now, heathendom has been making every effort here as elsewhere in Africa to assert itself against Christianity. Already one hears from its champions the view that the heathen mystery-cults are in possession of truths which are older and deeper than those represented by Christianity.

Often I hear the question, whether the natives are grateful for that which is done for them in the hospital. The answer is not easy. In our experience many of them really do

feel gratitude. But many, on the other hand, are still so primitive that they accept as a matter-of-course a good deed which is done to them here. In their childlike way of thinking they account for our efforts in their behalf by the feeling that we are employed for that purpose and that we are richly paid. Those who have more understanding for it are inclined to consider it as sufficient to express their gratitude in words. Whenever I ask patients who have been cured and their companions to remain with us for a few days to help with the work and on the plantation, or with the building, which would be very valuable to us, I usually fail. They can then bring up possible reasons for having to go back home as quickly as possible. Those cases in which my request does have success, I am doubly happy.

Not infrequently it occurs that natives whom we meet in their villages greet us most heartily and give





ers who are in a relatively good general condition'

on to their joy in being able to  
s how gratefully they remember  
is therefore probable that there  
re gratitude in their hearts than  
to our knowledge. Again and  
I say to the doctors and the  
s, that we have to serve without

expecting gratitude, and that we  
should experience it, when it does  
come to us, as a refreshing encour-  
agement.

At times it has seemed a miracle to  
me that my hospital could continue  
to exist during the last war and in

the so difficult years which followed.  
That this became possible, it owes to  
the faithful friends who help it.  
Through the fact that we now treat  
so many leprous patients, the hos-  
pital has suddenly become twice as  
large as it was, and the expenses  
have also been doubled. But since  
now, through the three discoverers  
of the applicability of the sulfones  
for the treatment of leprosy, a possi-  
bility of cure of this dreadful disease  
is given, I believe that I must have  
the courage to give to the many  
lepers who are in this region this  
possibility of cure.

I suffered greatly from the fact  
that I could formerly only poorly  
shelter them. This is now being  
changed. A part of the new village  
is already standing. It offers the pos-  
sibility of housing them well. How  
they enjoy being protected from rain  
and storm! In four or five months  
the village will, in the main, be  
finished.

## A Part in His Great Work

is the prayer of *Episcopal Churchnews*' editors that readers of the intimate  
le by Dr. Schweitzer will want to have a part in his great work at Lamba-  
. Only on a few occasions have we felt we should ask our readers to lend  
cial support to activities or programs. In this case, we assure you that the  
is great. If each person who reads this article would send one dollar for the  
ital the great doctor is himself helping to build, it could be completed earlier  
expected, and the energy of this magnificent Christian could be turned com-  
ely to the job of making men whole. *Won't you help?* Send your contributions  
r. Albert Schweitzer, in care of *Episcopal Churchnews*, 110 North Adams St.,  
mond, Va., and they will be acknowledged in  
re issues and forwarded immediately to the  
veitzer Foundation.

THE EDITORS





*Christ Church: 'Mother Church,' where in 1785 the Episcopal Church was organized*

# THE EPISCOPAL CHURCH IN PHILADELPHIA

By CLIFFORD DOWDEY

The City of Brotherly Love, where the House of Bishops was constituted in 1789 by Bishops White, Seabury and Provost



THOUGH the controversy over which is the third largest American city is more of a burning issue to the citizens of Philadelphia and Los Angeles than to the rest of us, it seems an argument which the wary would do well to avoid. The safe ground is the incontrovertible fact that the diocese centered in the Philadelphia area is, and traditionally has been, one of the three strongest in the Episcopal Church.

Its official nomenclature, the Diocese of Pennsylvania, gives a false impression. It is actually Philadelphia and environs, comprising five counties. The environs of Philadelphia are different from those of most large American cities, in that the towns and the countryside are not so much influenced by Philadelphia as that the composite area of over 2,000 square miles is influenced by a common culture. The charming and individualistic towns and villages have all been here a long time. They show it; their people know it.

Where the park-like estates of rich Philadelphians form a bland suburbia, working farms sustain an agricultural pattern into the third century. Even where industry has come, farmers continue to use the land as always has been used in that most guiling and steadfastly productive American countryside.

This is not to imply that the rural areas, with their vestigial charm of the Old World, influence Philadelphia proper. It is to say that some quality of the past, perpetuated into a solid and confident present, characterizes the whole section included in the diocese. This is also true of the Church.

Of the 3,000,000 people in this region, 80-odd thousand are communicants of 205 Episcopal churches. This is a strict accounting, since Bishop Hart does not subscribe to carrying padwood on the church-rolls any more than he does to taking too seriously those confirmees who, as he said, "drift away within the year." In this unwistful accounting of diocesan communicants, the churches in the city of Philadelphia can boast a record in a changing world—paradoxically by changing with it.

For, with all its perpetuity of the past, metropolitan Philadelphia suffers the mutations of time. Where 62 churches were started in the first half of this century, against 43 closing, in the past decade only three new churches have opened against 13 closing and six re-locating. Yet, this re-enchantment is regarded by diocesan officials as essentially healthful. It enables the Church to concentrate its resources on the most fertile fields.

The most striking example of a new world in the Philadelphia area is the



*Bishop Hart: Friend of Laymen*

boomtown of Levittown in the Delaware Valley, in the shadow of the world's newest and largest steel plant. Where an assembly-lined house is being readied for occupants every 17 minutes, an Episcopal church was just behind a Dutch Reformed in getting on the scene to serve the young families coming into the city. There the church grows with the community. The church at Levittown represents the developed sense of seizing opportunities that characterizes the diocese in this time of metropolitan dislocation.

But ultimately the churches in Philadelphia must confront the population shifts that typify modern urban

life, and this problem has been met by the business-like administrative-ness of, of all people, a South Carolinian.

When the Rt. Rev. Oliver James Hart was consecrated bishop eleven years ago, at the age of 50, he brought to the diocese a wide experience in rectorship, having served in the South, in Boston's famous Trinity and Washington's Old St. John's, "the church of the presidents." From the beginning of his bishopric, he concentrated on "the importance of the parish." He said: "Where the parish is a radiant center of Christian faith, witness and fellowship, men and women are being attracted to it as never before in my life time."

What Bishop Hart's true humility prevented him from saying is that when men and women were attracted to the "radiant center" of the parish, he has been outstandingly successful in arousing them to enthusiastic and generous support of the Church. Their response is reflected in the cold chart of finances. In the last decade, the diocese has contributed three and one-third millions to the National Council for the worldwide program, while spending over four millions on new buildings, most of which was raised by individual congregations. With this spirit of giving manifested by both the old-line Philadelphians and the newer communicants, the diocese is economically among the healthiest in the Church.

Bishop Hart's qualities of statesmanship, combined with the laity's

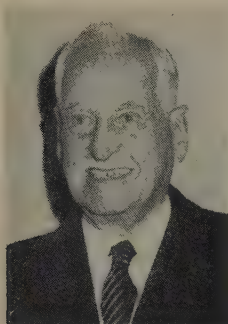
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### *The unofficial cathedral—the Memorial Church of the Advocate*





# Philadelphia Personalities



*'Elder Statesmen' of diocese, holds Order of Sangreal award—George W. Pepper.*



*Ex-Associate Justice Owen J. Roberts, who led deputies at '46 triennial.*



*Mrs. Charles Myers, recently elected as president of Woman's Auxiliary.*



*Executive Secretary of the Department of Christian Education, Beryl M. Newman.*



*C. Jared Ingersoll, vestryman, director of Episcopal Church Foundation.*



*On Presiding Bishop's Committee on Laymen's Work, Thomas B. K. Ringe.*



*Robert T. McCracken, diocesan chancellor, nationally prominent attorney.*



*Dr. L. T. Sewell, key layman, physician is on national board of the A.C.U.*



*Professor at Divinity School, ex-missionary—the Rev. Edgar C. Young.*



*Insurance executive and treasurer of the diocese, Frederick R. Drayton.*



*Newest member of the National Council from the diocese—P. Blair Lee.*



*Walter W. Morris—on the inter-racial vestry of Church of the Advocate.*

works of faith, make it possible for the highly popular suffragan bishop the Rt. Rev. J. Gillespie Armstrong III, to devote his gifts to missionary work. A native Pennsylvanian, Bishop Armstrong served churches in his own state, Maryland and Georgetown (D. C.), and as naval chaplain in the last war, before his appointment to the diocese four years ago, when he was forty-eight. Bishop Armstrong has to do a lot of traveling to execute the diocese's progressive program in the expanding industrial area, particularly the "Delaware Valley, U.S.A.," in a correlation of the environments with the old but changing city. Then, too, he must keep fences mended in those small towns and rural populations which, as mentioned, continue in their ways largely uninfluenced by either the growing industry or the constantly widening suburban area.

The suburbs themselves suffer their own changes, as places that were regarded as "country" only a generation ago are now extensions of the city. The problems incident to shifting populations and changed identities of neighborhoods must be met as they arise both in the environs and in the city.

## Episcopalians Second

In Philadelphia there is a growing Negro population, and the Negroes coming in are predominantly Baptist. Statistically, the colored Baptists rank first in numbers among all Protestant bodies in Philadelphia.

In very poor second place numerically come the Episcopalians. Yet, to attest the sound attitude of the diocese (headed by a South Carolinian) are these significant facts: Negroes comprise 10 per cent of the diocesan communicants, with the numbers continually increasing; the largest church under one roof is the Negro church of St. Thomas', generally regarded as the oldest incorporated church of any denomination in America; the beautiful and cathedral-like Memorial Church of the Advocate (in which five bishops have been consecrated) has become a mixed congregation, with Negroes on the vestry and in the choir.

The old downtown churches still have to struggle in Philadelphia, as almost all American cities.

For Christ Church, founded in 1695 and with the present building dating from 1727, this birthplace of the Episcopal Church and the National Convention is now, under its present rector, the Rev. E. A. deBorja, in the midst of a campaign designed to bring the church into the national consciousness as a religious shrine of the Revolution. Under the shadow of its bell-tower are buried seven signers of the Declaration of Independence, including Benjamin Franklin, and in one of its box-pews sat George Washington. Since the Father of his Country was most devout, it can be presumed that the pe-





*Boys of St. Peter's Choir School and Headmaster H. W. Gilbert*

is distinguished as one of the places where Washington did not sleep. For its new program, Christ Church will be benefitted by the clearance of several densely built commercial blocks in the plan, now in progress, for making an Independence Hall Mall.

Where Holy Trinity, on famous Rittenhouse Square, is virtually surrounded by tall apartment buildings and commercial activities, the church has been taken to the denizens of the apartments and to the students who attend colleges and schools of business, music and nursing in the area. In more stable times the pulpit, graced by such dynamic speakers as Phillips Brooks and Floyd W. Tomkins, drew the residents of the area. Today the rector, Dr. Harry S. Longley, Jr., son of a late bishop of Iowa, makes a neighborhood appeal, through lectures and dances and dinners for young married couples, which has spread the church's sphere of influence as it adjusts to the modern temper.

### **Impressive Marble Vaults**

St. Stephen's, called the "little Westminster Abbey" because of its impressive marble vaults and memorials, stranded at the commercial crossroads of 10th below Market, offers a greater variety of services than any other downtown church, and its rector, the Rev. Alfred W. Price, is strongly committed to a belief in spiritual treatment for bodily ills. Its yearly attendance is now in excess of 50,000.

St. Clement's and St. Mark's hold out as the citadels of high church, among which the century-old St. Mark's is famed for its fortune in vestments and a solid silver "lady" altar given by the Wanamaker family. The rector of St. Clement's, Fr. Joiner, is powerful in the councils of the predominantly evangelical-minded diocese.

St. Paul's Church in suburban

Chestnut Hill is dedicated to social interests in the broader sense and not only leads in missionary giving but serves as an example among the city's Protestant churches for welfare projects.

In all phases of participation in the life of Philadelphia, the Episcopal Church is a leader. In the Episcopal City Mission, where the Rev. J. Arnold Purdie came two years ago from the National Council, expanding work in varied fields is performed around the core of service to the poor and the ill. There are the Children's Department, Service to the Blind, the T. C. Smith Memorial Home for convales-

cent women, and the Chaplaincy which last year sent Mission chaplains into more than 40 institutions and held 1,500 services for 75,000 shut-ins.

The Protestant co-operative Seamen's Church Institute functions under Episcopal auspices and its able superintendent for over 30 years was the recently retired Rev. Percy R. Stockman.

### **Over 23,000 Students**

A powerful force in all diocesan activities is the extremely active Woman's Auxiliary, and a solid center for inculcation of the Christian faith is the well-established Church School system. Steadily increasing, the Church Schools last year were attended by over 23,000 students of high school and elementary school age, who were taught by nearly 3,000 teachers. The St. Peter's Choir School, with 50 day students, has not only sung in the city and on tour with the Philadelphia Orchestra, but has sent its alumni into choirs throughout the Church as well as into the priesthood.

These are the tangible evidences of a diocese integrated in its community, though the problems in the urban center are mounting, with consequent tensions which do not always appear on the surface. Since it is not possible for all men, even in the service of God (whether clergy or laity) to see eye to eye, the diocese is fortunate in having the statesmanlike administration of Bishop Hart in the troublous times. It is a question of first things first.

The ambitious cathedral, begun in  
(CONTINUED ON PAGE 36)

*Gloria Dei (Old Swedes) Church, the oldest in Pennsylvania*





Continued—

# Cathedral: A Noble Dream



*Popular director of missions, Suffragan Bishop J. Gillespie Armstrong.*



*Vicar of mission House of Prayer, retired Bishop William P. Roberts.*



*Secretary to bishop and of the diocese, the Rev. Charles H. Long, DD.*



*Standing Committee president since '40, the Rev. Franklin Joiner*



*Dean of Negro clergy is the Rev. John R. Logan, of St. Simon*

*St. Mark's—famed for its vestments and priceless solid silver 'lady' altar*



*Holy Trinity—the church of "famous preachers"*



## *The Bishop Has a Sense of Humo*

WRITING in the diocese's publication a couple of years ago, on the 10th anniversary of his consecration, Bishop Hart quipped: "... I appreciate all the kind things said about me, but I pray that God will not allow me to take them too seriously. I am a good Episcopalian in that I am vividly aware of many things that I should have done and have not done, as well as of the many things which I have done and should have left undone. . . ."



*The "Lady Chapel"—only part of long-projected cathedral*



# Pros, Cons on 'Going Steady'

By DORA CHAPLIN

Mr. Mrs. Chaplin:

*We are always having arguments in our family about "going steady." Do you think it is a good thing? We talk about it at Y.P.F. Some people in our crowd like pairing the others off...*

John F. (Minn. 17 years old)

Mr. Dora Chaplin:

*I want a certain girl to "go steady" with me. She is not sure if she believes in it. Could you give us both sides of the question, the way you would about drinking?*

Dick M. (Mass. 16½ years old)

DEAR JOHN AND DICK:

Yours are only two of many letters on this same subject, and there are plenty from the girls, too. Parents have written about it, so it seems high time to get the question into our column.

If the way we discussed drinking helped you, we can try to organize our thinking in the same way: First we talked about the law in relation to our problem. Of course there are laws on "going steady," but I think you will agree that in some schools and communities the feeling is so strong that it has almost the same effect as a state law! In many places a young person is made to feel that if he or she (especially she) hardly dates at all unless she is, as you say, "paired off." This is also true of a number of our co-educational colleges. In other localities where boys and girls go to separate day-schools, this is not necessarily true.

As background we might also list some characteristics we have in common as human beings: 1. We all like

to be approved of, to be thought 'somebody.' 2. We need affection, and want to have a friendship we believe to be deep—that is, we want to be able to cast aside artificiality and be ourselves. 3. We are afraid of uncertainty and loneliness. We dread being left out. 4. We want to be needed, to feel important to someone.

Now let us listen to the arguments of those who are against "going steady." Usually the parents speak up first. "I want my girl or boy to know a great many young people, to play the field," they say. "This is the only time in their lives they'll have a chance to do it! How are they going to be able to judge character if they tie themselves to one?" "I'm scared," said a girl to me the other day. "What if I find I don't like Ned as much as he likes me?" One parent even went so far as to say that she thinks the way young people go constantly together for a long period and then break up as though it were of no consequence sets the pattern for those who also take marriage lightly; she says that no human friendships ought to be on trial like that.

Perhaps we disagree violently with some of these points of view, but let us hear the other side of the case from both parents and young people who approve: It is interesting to note how their reasons tie in with the list of common needs we made at the beginning. Sue is blissfully happy (just now). She says it's wonderful not to worry whether you'll go to the dance or not, because when you have a steady you know he'll ask you. And it is wonderful to be like everyone else; you really rate with the gang. In another town Joe told me that it

saves him a great deal of bother. He says he doesn't have to worry which girl he'll take out or whether she will accept the invitation. A more thoughtful answer came from a Senior in high school, who told me that he liked sharing work as well as play with his girl. "You don't always have to dress up," he said, "like doing ordinary things like sharing hobbies. And my grades at school have gone up since I went with Jean."

"Mine haven't," says a voice from the other side of our debate, "I just can't think of anything but Charlie.

(CONTINUED ON PAGE 34)





# O YE RADIO, PRESS AND TELEVISION, BLESS YE THE LORD . . .

By MALCOLM BOYD

**A**N EDITOR of one of the five largest circulation magazines in the United States recently told me that approximately 95 per cent of religious story queries received by his publication originate within the Roman Catholic Church.

This means that all other religious bodies . . . Anglican, Protestant, Jewish and others . . . account, when combined, for only approximately five per cent of the story queries received by one of the major outlets for news in the world.

Ironically, as a direct result of this preponderance of public relations effort by the Roman Catholic Church, the magazine of which I speak leans over backwards to find good news and feature stories about other denominations. But the finding isn't easy. The "know-how" is generally very much inferior among the other denominations. The five per cent of news queries which they, combined, represent is inferior usually in news-sense, in correct presentation, in timing, in knowledge of proper outlets.

This publication, no doubt like many others, is afraid of being labelled as pro-Roman Catholic with the inference that it is anti-any-other-denomination. Yet, of course, the majority of its stories about religion have to do with the Roman Catholic Church. Quite frequently, the magazine looks far afield in its quest for a religious story which is colorful and of interest; I have spotted within its covers several stories about the Oriental religions in the U. S., and about minor sects which have stirred up a local rumpus and made news.

The unequalled efficiency of the Roman Catholic Church extends to the other news media. The Catholic Broadcasters, an organization of the Roman Catholic Church which recently met in Los Angeles in convention is an influential, dynamic body. In TV, the honors so far must be bestowed upon Roman Catholic efforts. In motion pictures, we all know that the Roman Catholic Church has been most effectively portrayed. A recent example of Roman Catholic public re-

lations, with far-reaching effects: at the widely-publicized, well-attended wedding ceremony of actress Ann Blyth, which James Francis Cardinal McIntyre personally performed, booklets published by the Paulist Press were given to each guest arriving at the church. These books contained a foreword on the meaning of a Catholic marriage, a message from the Cardinal (which he also spoke as introductory to the ceremony), the complete form of the Nuptial Mass and special prayers for a Catholic bride and groom.

I shall mention the Roman Catholic Church once more, and then shall pass beyond it; but it serves our purpose again in discovering an additional vital point. The Roman Catholic Church has a developed public relations *sense*; it is not ashamed of public relations; it is not self-conscious about public relations; it does not place public relations on a plane with huckstering, but sees in it an implement of the will of God.

## *There Is Self-Consciousness*

In many parishes of the Episcopal Church there is quite frequently an unmistakable self-consciousness about the matter of public relations. Isn't it "brassy"? Isn't it "new" and "unconventional"? Wouldn't it be better just to go along, quietly and conservatively . . . "why bring the public into this at all?"

In my opinion, this is almost directly akin to repudiation of means of medical aid on the basis of religious grounds. Surely God, who is present always in each phase of His creation, is present in the means to alleviate the sufferings and sicknesses of mankind. As God is sovereign over the "world" of medicine and healing, and is present in the implements of that "world" as in the implements of the whole world, so God is present in the methods of public relations, of disseminating His Word (and all words) to mankind. God is sovereign over the "world" of public relations as over the whole world.

I placed in quotes "world" as applied to medicine and public relations. Men have become specialists



and tend to see the world in terms of their own "world" of intense efforts. One of the basic things, all men, within and without Church, is to see that God is sovereign over one world and that all component parts are made one in through, Him.

The Benedicite, in our Prayer Office of Morning Prayer, comes to mind in this connection. It thoughtfully opens with: "O all ye Work-



'God is sovereign, over and within this one world. Public relations is an implement to be used for His Glory'



Lord, bless ye the Lord: praise  
and magnify him for ever."  
a modern were composing a  
twentieth Century counterpart of the  
Psalmist, he might well write as  
the Psalmist: "O ye Television, Press,  
Radio and Radio, bless ye the Lord:  
praise him, and magnify him for  
ever."  
Public relations, then, is not an  
alien "world" which is different  
from the Church. The Church, like

the effective public relations office,  
must have its finger on the pulse of  
the world if it is to minister effec-  
tively to men. The blessed Sacra-  
ments are to be administered to all  
men. How may men know about them  
and seek them if the Sacraments are  
shut up inside a guarded temple and  
not held high for all the world to  
behold? The Word of God is to be  
preached to the ends of the earth.

We are not exalting the Name of  
God if we fearfully run away from  
a new technique which He can guide  
us to use for His glory. We are not  
exalting the Name of God if we be-  
come clannish and exclusive to the  
point where we do not even use media  
created by God and offered to us,

whereby His Word may be spread  
more effectively to the ends of the  
earth. We are not exalting the Name  
of God if we try to keep Him out of  
newspapers and magazines, and off  
the radio, the TV and the motion  
picture screen!

God's knowledge and sovereignty  
extend as much to TV antennæ and  
teletype machines as to Y.P.F. sup-  
pers and Every-Member Canvasses.  
The Body of our Lord, and His Blood,  
preserve unto everlasting life the  
bodies and souls of priests and actors,  
parish secretaries and news photog-  
raphers, vestrymen and ditch-dig-  
gers, members of the Woman's  
Auxiliary and TV set repairmen. The

(CONTINUED ON PAGE 36)



# In The Long Run . . .

By RED BARBER

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**Y**OU'LL have to go far to find a man who has had a more varied career—in both athletics and in professional life—than Dr. George G. Merrill of Baltimore, Md., who combines into every day work the activities of a neuropsychiatrist and priest of the Episcopal Church.

And on top of his demanding responsibilities in those fields, he manages to find time to operate a 180-acre farm at Long Green Valley in the outskirts of Baltimore, with the help of Mrs. Merrill and their five children, Priscilla, Susan, Margery, George and Mike.

One of the biggest men to ever run in the Boston Marathon (26 miles, 385 yards), Dr. Merrill, who stands

ther wrestling or football, in both of which I had been active up until then.

"I also threw weights in track and field competition, but the rowing interfered with that more and more. I did some swimming in my freshman year, but persistent sinus trouble ended that. Princeton had no boxing team at that time, so I boxed on an athletic club team in New York, fighting as heavyweight in the various amateur championships, and managing to win a few, although it meant a good deal of commuting from New Jersey to do so.

"After leaving Princeton in 1932, I went to Harvard Medical School, where there was not as much time for exercising, so I did not do much



BALTIMORE SUN

*Refereeing boxing bouts in the hay in barn at Long Green Valley*

about 6 feet-6 inches, today does a little wood-chopping and now and then coaches boxing whenever he can find a little spare time. Back to his athletic career, here's how he tells of school and college sports:

"At St. Paul's School in Concord, N. H., I took part in the usual school-boy sports and at Princeton I did more rowing than anything else, being on the varsity crew for four years, and competing for Princeton in the Olympic rowing tryouts in 1928 and 1932. I injured a knee while on the wrestling team halfway through college, which prevented fur-

except rowing, and an occasional bit of amateur boxing and some squash racquets. I rowed on the Union Boat Club crew from 1933 to 1937, the crew being composed of former varsity oarsmen from Harvard, Yale, Princeton and the University of California. We were able to win the Boat Club Crew Championship each year, as well as beating whatever college crews would race us.

"In 1936 we were sent to England to row in the British championships, and were beaten in the finals by a combined Oxford-Cambridge crew.

(CONTINUED ON PAGE 40)

Please Mention

EPISCOPAL CHURCHNEWS

When Writing To Camps



# Christian Society and the Church

By STEPHEN NEILL

'Nothing in modern Christian movement is more surprising and unexpected than the part played . . . by the English language'

HAS been the misfortune of the Christian Church that from a very early date it has had no common language. Many of the difficulties in the days of the great Councils arise from mutual misunderstandings, exacerbated by mutual contempt, between the Fathers of the Greek-speaking and Latin-speaking churches. During the Middle Ages, Western Europe was held together by the use of Latin as the common language of all educated men. With the breakdown of the corpus christianum, even this common medium of communication has been lost, and the Church has suffered the fate to which humanity was condemned by the curse of Babel.

## 'Universal' Language

Nothing in modern Christian movement is more surprising and unexpected than the part played in them by the English language. When Chaucer used the Mid-Saxon dialect of English as the medium of the Canterbury Tales, there was nothing to indicate that he was helping to initiate a movement which would transform the least barbarisms of the dialects of Britain into the vehicle of the most notable literature of the modern world, and would in time raise it to the level of a universal language. Yet such is the fact. English is spoken as their native tongue by far more people in the world than any other language except Chinese. The political pre-eminence of Britain and America has contributed to the spread of English as a means of communication far beyond the limits of those who speak it from their birth. If representatives of the nations of Asia meet in council, that is the only common language in which they can communicate. In an increasing number of countries, English has been adopted as the second language in the schools.

A parallel process has been observable in the affairs of the Christian Church. The multiplication of international conferences and

world-wide societies has brought home to men anew the need of a common language. English has a long start over all its competitors. At the great missionary conference at Madras in 1938, attended by the representatives of sixty-four countries, English was the only language used. Increasingly those who take part in world-wide Christian movements find themselves under the necessity, whether they will or no, of understanding English, and, if possible, of expressing themselves readily in it. It is possible that this unexpected development is only in its beginnings, and that mankind has before it, on a wider scale than ever before, the possibility of one common language as the means of communication between all educated men.

The ordinary Christian may be interested in world-wide movements, and may lend them his conscientious support. Yet his primary concern must be with the Christian society at his doors, the world-wide society in its concretion as the local fellowship of worshipping people of which he is himself a member. The dismay, and at times, the despair of Christian people is that the Christian society in its actual forms and activities bears so little resemblance to what ideally it should be. Even the non-Christian knows what the Church of Christ ought to be—the servant of the world, the bearer of light, hope and love to humanity in its sufferings and perplexities. What is seen in the ordinary Christian congregation bears little relation to this. It appears to be marked by much the same selfishness and rivalries as the fellowship of the world. It seems to make claims that it cannot fulfill. Often it appears to be more concerned with its own rights and the maintenance of the injustices of the *status quo* than with that revolutionary adventurousness, without which the sovereignty of God cannot be made manifest among men.

The first task of the Christian society in its local manifestation is

that it should recover its own nature as the Body of Christ. The failure of the churches has been that they have not been true communities of the Spirit. The recovery of community, true fellowship in the Holy Spirit, is now and at all times the prerequisite to unity and to the effectiveness in the world.

Sometimes the idea of the Church as a community is wrongly stated. It is possible for a group of Christians bound together by an intense fellowship in Christ to become the exclusive community, in which the members share not merely their worship, but also their work, their recreations and their thoughts. This involves falling again into the pietist error. The Church becomes so separate from the world as to lose its redemptive function, and by seeking too exclusively the sanctification of its own members produce a form of piety which is neither robust nor infectious. The Church is by its nature a close and intimate fellowship, but it is so only in order that it may live in the world for the redemption of the world.

## An 'Eternal Destiny'

The marks of the Christian society, in its double character as separated from the world and identified with it, are clearly set forth in the New Testament picture of the earliest Christian fellowships.

The Church is, first and always, the Eucharistic fellowship. In the central act of Christian faith, the interaction of time and eternity is always present. Christians are already citizens of eternity, and therefore cannot be other than pilgrims in time. Here they have no ultimate objectives. If they are intimately concerned with the things of time, that is because action in time have eternal consequences, and man, standing always under the judgment of God, is working out for himself here and now an eternal destiny.

Secondly, the Christian fellowship is one in which no member should be in need or want, should never be lonely or friendless, or in despair, since Christians are called to have all things in common; and, though the rules and methods of the Christian communion are flexible, the obligation is absolute and unchanging.

Thirdly, the Christian fellowship is that in which any stranger should feel himself immediately welcome and at home. Suspicion, contempt and hostility should be excluded by the Christian law of charity. This charity demands that Christians should always believe and hope the best of all men, that they should be tender towards the failings of other Christians and of other men, and that they should have inex-

(CONTINUED ON PAGE 34)





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# Picture of Ancient China

By EDMUND FULLER

LAST year I reviewed an excellent book about missionary heroes, *Readers for God*, by Dana Thomas (A. Wyn), remarking that one of the most interesting chapters was the one dealing with Father Matthew Ricci, the Jesuit who opened China to the Christian faith.

Now there is available a book which is a fascinating picture of ancient China for any interested reader, a major document in world mission history, and a remarkable fragmentary topography.

**China In The 16th Century: The Journals of Matthew Ricci, 1583-1610.** Translated by Louis J. Gallagher, S. J. Ransom House. 616 pp. \$5.00.

This is the first time these journals have appeared in the English language. They were written in Italian as a record, not for publication. The manuscripts were brought to Rome by Father Nicola Trigault, who translated them into Latin and published the book in 1615. Father Gallagher, the English translator, observes that this was a reopening of the door of China to a western world which had first seen a glimpse of it, received with incredulity, from Marco Polo, three centuries earlier. Ricci's Journal has found its way into many editions in many languages.

Of course this great mission work was not a one-man job. Many others figure in the chronicle: Father Alexander Valignano, called a second Xavier, Fathers Francesco Pasio and Michael Ruggieri being particularly notable.

The skill with which Ricci used his scholarship and scientific attainments to win the attention and respect of the Chinese, and the sound instinct which he adapted himself to the Chinese instead of trying to Europeanize them, are essential to his triumph.

In later years, internal conflicts between orders of the Roman Church were to nullify, tragically, much of the extraordinary Jesuit accomplishment. The Christian mission field had to take almost a wholly fresh start. In the present state of affairs in China, with the Christian community expelled or suppressed, there may be significance in the continuity of basic Chinese character and culture, as disclosed in the Ricci journals. Archbishop Cushing, in a Foreword, expresses optimism about ultimate

Christian resurgence in China and considers that one of the values of the present book is that it will "reveal to the world in general more than a few of the secrets of the Chinese mind which render this great people so amenable to the grace of God."

■ **The Universal God**, edited by Carl Hermann Voss. World Publishing Co. 306 pp. \$5.00.

This book bears the subtitle: "The Eternal Quest in Which All Men Are Brothers: An Interfaith Anthology of Man's Search for God."

Some years ago I heard Ludwig Lewisohn remark that one of the troubles with interfaith movements and meetings was that sometimes "you have no faith on one side and no faith on the other—all you have is *inter*." There is some truth in that harsh witticism, though to take such a position has about the same public-relations effect as kicking your aged mother in public.

Let me add, also, that the above digression is an unfair introduction to *The Universal God*, which is a book of much merit. It can stand as a companion volume to Aldous Huxley's anthology, *The Perennial Philosophy* (Harper), of quite a few years ago.

Inevitably, however, I feel that the kind of meditative, speculative, semi-devotional book that represents God-concepts from practically every culture, and also every subdivision of Christianity, runs grave risk of generalizing God into a congenial glow.

Its merit, as with the Huxley book, is the powerful, eloquent, many-tongued insistence upon and affirmation of GOD in an age when there is such a persistent cry of NO GOD. For though to those whose Creedal position is positive, the vagueness of such a collection may seem an objection, we must never mistake the important difference between the position that acknowledges man as *created* and that which proclaims man as *supreme*. In that context, the historic fact of that "eternal quest in which all men are brothers," and this record of its diversity, are pertinent and valuable.

Now I want to call two novels to your attention, one from last Fall; the other, current.

■ **The Passionate Heart**, by Beatrix Beck. Messner. 210 pp. \$3.50.

In the French, this novel, which appeared in translation last Fall, was

(CONTINUED NEXT PAGE)

For Lenten Reading

**"STRENGTH FOR STRUGGLE"**

By William Howard Melish

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a winner of the Prix Goncourt. It charts the spiritual transformation of Barney Aronovitch, a lapsed Catholic, who as the widow of a Jew, finds herself in a precarious position in the heart of occupied France. Driven by her inner torments, she enters the confession box one day, under an impulse to bait the priest. Her first words to him are, "Religion is the opium of the people." Imperturbably, Father Morin replies, "Not exactly . . ." and begins the first of many absorbing dialogues that are a part of Barney's reorientation.

This fencing contest for a soul is in a distinguished tradition. In its course it ranges over the dilemma of the Christian in today's society quite broadly. Some of its doctrine is narrowly Roman, but mostly it is not. Morin is effectively drawn, but just a shade overdone. It is a pity that he always has the *exact* answer—it almost makes him sound like a Communist.

There are other defects in this book, but on the whole, much vigor, both intellectual and religious. If any of you read *Rue Notre Dame* (Sheed & Ward), which I recommended last Fall, you would find *The Passionate Heart* interesting for both its similarities and its differences.

■ *The Greek Passion*, by Nikos Kazantzakis. Simon & Schuster. 432 pp. \$4.00.

I direct this book to your attention without attempting to review it here—for it would require much space. Recently, in *The New York Times*, I went overboard for it, for what I consider its eloquence and its primitive Christian passion. It is a disturbing book which might inspire some Christians and appall others. I'm still all for it. But I notice it has produced mixed reviews and someone to whom I passed it along couldn't abide it. Yet Thomas Mann and Albert Schweitzer have praised it and Harrison Smith in the Saturday Review took an approach similar to mine. A hearty difference of opinion, of this sort, is stimulating. You'll find *The Greek Passion* on my recommended list as one of the notable books of the season. END

#### RECOMMENDED READING

*China In The 16th Century*, by Matthew Ricci. Random House. \$7.50.

*The Passionate Heart*, by Beatrix Beck. Messner. \$3.50.

*The Greek Passion*, by Nikos Kazantzakis. Simon & Schuster. \$4.00.

*Not As A Stranger*, by Morton Thompson. Scribners. \$4.75.

*Christian Worship*, by George Hedley. Macmillan. \$4.50.

*Augustine: Earlier Writings*, Ed. by J. H. S. Burleigh. Westminster Press. \$5.00.

*The Recovery Of Family Life*, by Elton & Pauline Trueblood. Harper. \$1.50.

*Christian Realism And Political Problems*, by Reinhold Niebuhr. Scribners. \$3.00.

*Too Late The Phalarope*, by Alan Paton. Scribners. \$3.50.

## Dora Chaplin

(CONTINUED FROM PAGE 27)

I can't wait to get through studying so that we can be together." Does this last remark give us a clue? Is "going steady" really sensible when it blots out all other interests in life, when grades go down and day-dreaming takes over? Maybe that is a measuring stick we can use.

Here are some questions for you to consider: Are you going steady because you care about each other as people, or is it for the selfish reason of wanting to be seen with a date, a pretty girl or a popular boy? If it is the last, one of you is going to be hurt badly sooner or later, for one of you is being "used" like a car or a new hat. Are you, as it were, 'growing each other up' and helping each other to understand new points of view, or are you narrowing each other's lives, shutting off other people and other interests? Do you mix well when you go double-dating or out with the crowd, or do you stay as a committee of two all the time? Are you losing interest in each other? If so—be honest (but kind) about it and don't drag along a relationship you have outgrown. It is worthwhile mustering the courage for this. Others will help you, and while for a time it feels as though life will never come right-side-up again (for one at least) you will be astonished to find that it will, and that because of one good honest friendship, you have more to bring to the next. Changing is a part of growing.

Please let me know what your group thinks about all this, and whether you have more ideas about what has become in very many places the regular custom, whether we like it or not. Above all, remember that persons were created to be loved; only *things* should be used.

Dear Mrs. Chaplin:

*Will you please tell me of a book of prayers and instruction for a very young child, costing less than \$2 suitable for a present to a mother who wants to give her three-year old son the right start but is not sure how to begin?*

(Mrs. R. F., Rhode Island)

*Thank You God*, by Vivyen Bremner, obtainable through Macmillan of New York at \$.75, is excellent. I hope your friend will gain a lot of help from it. END.

## Christian Society

(CONTINUED FROM PAGE 31)

haustible faith in the power of the grace of God to renew even those who have fallen most deeply from the way of life that God has revealed.

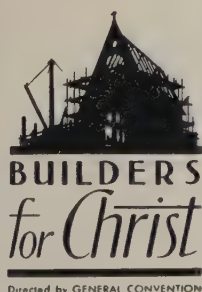
Fourthly, the Christian fellowship should be clear-sighted in the detection and uncovering of evils existent in the society immediately



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### AFTER ALL—

he proved to be simply retarded, not mentally deficient. He was well worth the extra effort of his parents and the school, for, in a surprisingly short time, he took the place in the community to which his inheritance entitled him.

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around it, tireless in protest against injustice, active in the relief of suffering, and patient in study of the means and methods by which injustice may be set right.

Fifthly, the Christian society must make it clear that its ultimate loyalty is always and only to Christ and to His word. If it accepts for a time association with the state or any other human organization, it must be prepared at any moment to withdraw from that association, if its spiritual liberty and its power to bear witness are in danger of being infringed.

Sixthly, each Christian group must be conscious of its fellowship in Christ with all other Christian groups throughout the world, even though circumstances should make impossible any expression of that fellowship other than the fellowship of prayer.

## Just Demand Of World

Seventhly, each Christian group must be constantly aware that the Church is set for the redemption of the whole world, and that the purpose of God in Christ cannot be fulfilled, until the Gospel of the kingdom has been preached to all nations for a witness unto them.

The Christian society believes that it is supernatural in origin, since it was called into being by Christ himself, and that it lives on earth a supernatural life, since it experiences the truth of the promise of Christ that He will be with it till the end of the days, and draws inwardly on the unfailing resources of His grace. But such claims, made in words, make little impression on the world, or on the man outside the fellowship. The just demand of the world is that the Christian and the Christian fellowship should be recognizably like Christ. This does not mean a monotonous uniformity, either of individual Christians, or of the various Christian societies, since the liberating power of Christ sets men and societies free to be that which most characteristically they are, and so to manifest the variety of God's grace in the development of individual difference. But where Christ is Lord, there is unmistakably present, under every difference of organization, expression and point of view, something that is derived from Him, and could not be derived from any other source. END.

## Philadelphia

(CONTINUED FROM PAGE 25)  
the early thirties on the city's highest peak in Upper Roxborough, has never progressed beyond the Chapel of Our Lady, finished 20 years ago. Building costs, among other emergent problems, have left the diocesan cathedral in the realm of noble dreams. Yet, the money needed has been spent and given to other projects in the diocese

and for the Church. A diocese can do without a cathedral, but not without communicants.

The Episcopal Church in the East has not been characterized traditionally by wide appeal. Until the present, it was too dependent on those minorities of privilege. Where the Church is gaining most, this dependence is least in evidence.

In an old-guard stronghold such as Philadelphia, nothing is healthier than the spread of the Christian ministry to new people, to all people who—with whatever hooks are needed in our unsettled times—come to share the worship of God and to take His church into the life of their community. END.

## Bless Ye the Lord

(CONTINUED FROM PAGE 29)

Holy Ghost is at work in the sanctuary of a church; He is present and at work also in the hospital sickroom, in the giant newspaper city-desk slot, in diocesan headquarters, in the hot television studios and in the hearts of all the men and women who are in all of the above places. Whether in the sanctuary or in the newspaper office, men may deny His presence and oppose His power, but He is nevertheless present.

The field of broadcasting is categorized as "secular." One may make his contributions in the field "spiritual," however, by offering his talents to God and by seeking the will and guidance of our Lord. When the Church enters a "secular" field to perform a task for the glory of God, the task is a "spiritual" one. In this way, it seems to me, the Church and its members are ideally in the world, yet not of it. But it is always one world in which we are, and of which we seek not to be. We are not dealing with any kind of dualism but with a solid unity. The world has two natures, but it is one world.

God is sovereign, over and within this one world. Public relations is an implement to be used for His glory; we do not use it for the glory of men. But need this be said at all, as we (being baptized Christians) are dedicated to His glory and united in His love and service? The words public relations, publicity and press-agentry are sometimes smugly used to imply that we as churchmen are somehow better than, and above, the purveyors of publicity and the press agents. Yet if we are not the purveyors of publicity about, and the press agents for, the Kingdom of God, what in the world are we? And this would seem to apply to bishops, priests, deacons, seminarians, laymen and women. St. Paul, it seems to me, was among the very first such press agents and I should like to make a more detailed study of his work as purveyor of of publicity about and for Jesus Christ. It gives to the field the high-

(CONTINUED ON PAGE 38)



# For Today's Chores

By BETSY TUPMAN

**PRAYER:** When I forget to salt the potatoes and burn the rolls the whole cooking situation goes wrong, please keep me philosophical something; just don't let me get such a bad mood that I slam pots and pans and say angry things I don't really mean. But if the dinner's good, let me forget to thank You for Your help.

Make me get to the laundry list, gather the clothes together, wash out the things I should do myself and finish those two blouses I didn't iron yesterday so I won't get behind in my work. I'm tired and I don't want to do any of that, but make me see that there's just as much discipline in doing "little chores" now as there is in reading my Bible every day; put any work done in the right spirit honors You. Please give me the right spirit—whatever that means. I don't always know.

When the morning starts right, the breakfast tastes better than usual, the sun is shining, the radio plays favorite tunes and I start to the office with plenty of time, don't let me think of it because I had a full eight hours sleep. It's Your Holy Spirit that's in my heart and only You can give me that "good-to-be-alive" feeling.

## Give Me Patience

But if the boss is in a bad humor and dictates so fast I can't possibly keep up with him and I have to type over his letters several times because of it; or the darn "o" key on the typewriter chips my nail polish and that "Middle Ages" desk runs my hose, don't let me get so annoyed! Remind me that after all my boss is human, the typewriter is just a machine, I can always fix nail polish and sandpaper the desk. Those things shouldn't ruin the day but I can't tell myself that. You'll have to give me patience. Go with me downtown when I buy my new dress and don't let me be rude to the saleslady even if she is. I don't know what problems she may be worrying about or what difficulties she may be facing! So don't let me be just determinedly polite—make me really mean it.

And I've got to go to the grocery store on my way home and it'll be crowded and everybody'll be pushing and shoving. Well, I don't have to push and shove back! After all, it won't hurt me to be 15 minutes later than usual. And if somebody drops a can of tomatoes on my foot, I can

certainly accept their apology graciously. I don't need to tell them they're careless idiots. I am, too, sometimes. That's why we depend on You for help—even in details, not just crises. So give me serenity and a sense of humor—I don't really understand how that changes situations but You do.

I washed my hair and put it up for the party tonight. It does look prettier than I've seen it look, but I don't need to feel so smug. My lipstick and powder look swell, my dress is perfect and I feel real swish. But make me humble about any beauty I may have. It's a gift from You that I should be thankful for. Help me to look as pretty as I know how and then make me forget it. Is there such a thing as "righteous vanity"?

## Don't Change Them

You know we women have our moods—where they come from we sure don't know. But when I'm tempted to feel hurt when I'm not invited to the dinner my best friend is going to, angry because my bridge partner trumps my ace or bored because I don't anticipate any fun for the weekend, please make me see that when I think things go wrong, it's only because other people aren't doing or saying what I think they should. Don't change them; change me and everything'll be okay. It's true that every trouble, worry, unhappiness or disappointment is awful to go through, but I wish You'd show me at such times that later You'll give me that humble experience of realizing what those times taught me about myself and other people.

These are high and noble thoughts and no good at all unless I pray in the right way and mean it. Please teach me. Sometimes I don't really love anybody but myself, so please show me what it means to really love.

But keep me from a holier-than-thou, pious attitude—especially towards my friends who don't go to church; from being too sentimental when a baby's smile is so sweet it makes me feel weepy. Help me to take You seriously and laugh at myself (especially when I do stupid things like putting the cream in the cupboard and the sugar in the ice box). Show me that special something in every person that makes each of them lovable. Please make me gentle—truly womanly and not just a woman. Amen.

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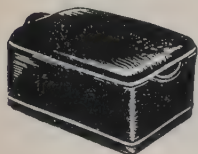
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est possible stature. I note with considerable interest Abbe Michonneau's reference to the speculation that if St. Paul were to come back to our world, he would become a newspaperman. He would, as press agent or newsman, be using all possible God-given methods and tools to communicate God's message to all people. Of course, this is exactly what St. Paul, as press agent and newsman, did in his ministry.

When we use the term public relations, we have a good picture of function. The term conjures up the picture quite well of our relations with our brethren within the Church and with the public outside of the Church. No man or woman is unaffected by this term, or by the function it describes! Public relations: they are good words in the sight of God, in His service. We need to bring them more forcefully within the framework of our Church. We need to make our efforts on behalf of the One Holy Catholic and Apostolic Church considerably more evangelical if we are to obey the command of our Lord: "Go therefore and make disciples of all nations..."

### Theology and Art

We have too often overlooked the importance of all art forms as means of communication. I will never forget the statement made about Simone Weil, that she approached her encounter with God through two art forms acceptable to the most anti-Christian... Gregorian Chant and metaphysical poetry. Art forms are works of the Lord, instruments of communicating man's understanding of God's pursuing will and love, as well as man's response. A whole study should be undertaken, for example, about the theology of the motion picture art form. Personally, I found in the movie "Titanic," to cite one case, more theological significance than in the Hollywood-exploited, lavishly-produced "Biblical" motion pictures which are made for a profit motive. ("Titanic" was a film which ostensibly had no basic theological motivation in its planning, and certainly was advertised and publicized without any religious connotation at all.) A film such as "David and Bathsheba" was made within the context of the star-system to earn money; it must be contrasted with productions like those of Cathedral Films, made on a non-profit basis to instruct rather than merely to entertain. And yet a study of the theology of the motion picture art form will take into consideration both kinds of films, regardless of the conscious motives in the minds of the makers.

I take for granted that the quality of public relations for the Church is to be very good. Dorothy Sayers, in her Introduction to "The Man Born to be King," sums up so well what is meant by quality when speaking of any work performed for our Lord.

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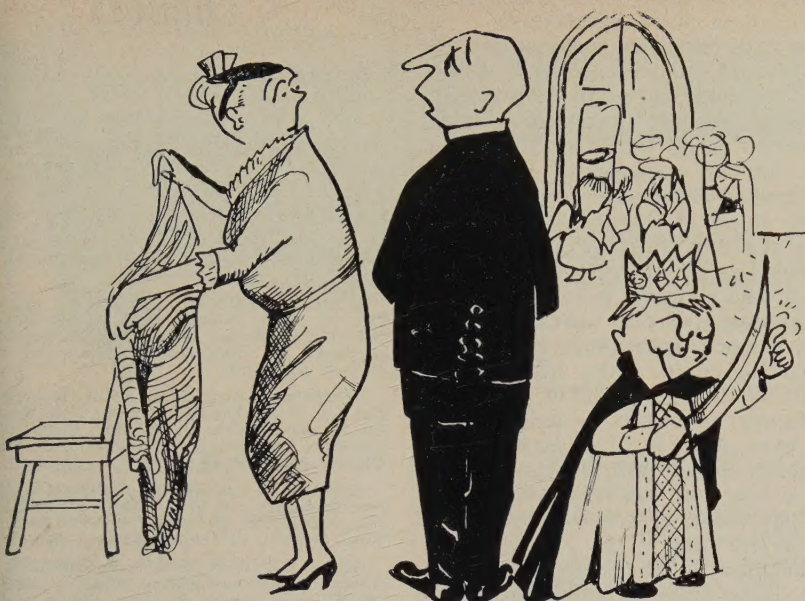
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Perhaps little Merton shouldn't play Herod after all.

For example, the public relations for the Church must compare favorably with the public relations work done by any of the biggest business concerns in the country or for one of the top labor organizations. A good motive is not sufficient justification for this work; its craftsmanship and "know-how" must be flawless. What fine opportunity for "vocational giving" to the Church for some of the best public relations men and women in the country! And always it must

be remembered that any work performed for God can be performed only by virtue of His grace, His guidance, His cleansing of any selfish motivation, His strength, His wisdom. Therefore, prayer becomes a prerequisite and primary part of the task.

It is my strong belief that *negative* efforts to examine why the Episcopal Church is not generally growing in stride with various other denominations are not nearly so productive as *positive* efforts to instruct more people about the Sacraments and to spread the Word of God.

In my study of American Church History, I recall the crisis which was finally resolved successfully when the Episcopal Church declared in 1835 that *each* member of the Church is a missionary. The missionary program, therefore, became the program of the whole Church.

Do we not face a similar crossroads today?

During the past 20 years, the whole picture of communications has been completely altered. We have the automobile and the airplane. We have press wire-services which use teletype equipment to flash news from one end of the world to the other. We have dominant newspapers in key areas, and dominant magazines which reach population blocs of millions. We have radio and the motion picture reaching millions . . . and now, TV, combining sight, sound and demonstration *within* the home and covering more than 80 per cent of the United States, and still in its infancy! No man can predict what will come next. But it is obvious that the Church must catch up with what we have at present and be ready for whatever does come next. And this must take place primarily at the parish level, and in regard to attitude.

(CONTINUED NEXT PAGE)

### In the next issue

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Why must the whole Church use these media more effectively?

Because these implements are the most recent creations in God's world. As Christians, it is our duty to offer thanksgiving for them and to make prayerful use of them, to the glory of God, for the purposes of His Kingdom and in His Name.

The mind of Christ is always the basis for our thinking about public relations as about every other matter within the Church. We find in Mark 4:1 evidence of our Lord's use of a boat, the only instrument at hand by which he could make his message heard by a larger number of people.

"Again he began to teach beside the sea. And a very large crowd gathered about him, so that he got into a boat and sat in it on the sea; and the whole crowd was beside the sea on the land."

Speaking to the crowd from the boat, Jesus knew he could reach more people with his message. END

## Sports

(CONTINUED FROM PAGE 30)

After leaving Boston in 1937 (he had competed in the Boston Marathon earlier in the 30's), I spent several years in Philadelphia, where I continued rowing races, in one-man, two-man, four-man and eight-man boats, winning a few titles, although I did not have much time to practice since I was working hard as a hospital resident physician.

"I also had time to do a little boxing coaching in Philadelphia, and took part in an occasional cross-country race, but my active participation in athletics had to stop in 1940 when I developed tuberculosis as a result of too much activity, too little rest, and too much exposure to the germs in my hospital work.

And so, in brief, is a capsule profile of a busy man, who overcame his illness to once again become more than a jack-of-all-trades as he practices medicine and teaches (at Johns Hopkins and the University of Maryland schools of medicine), serving pulpits as a "swing man" for the Diocese of Maryland, filling in wherever illness or vacation makes a replacement necessary, and running his farm.

After his illness, Dr. Merrill took special training in neurology and psychiatry in an attempt to lessen the physical strain demanded as a "country doctor." On a Sunday, a few years ago, while attending Trinity Church in Long Green with his wife, the former Anne Totten of Washington, it was learned that the minister had become ill. Invited to read the service, Dr. Merrill (himself the son of an Episcopal clergyman), decided to become a lay reader. From that point, he versed himself in theology, was ordained a deacon in 1949 and a priest in 1951 by Bishop Noble C. Powell of Maryland. END.

## CHANGES

### Ordinations

LEO, JOHN, to priesthood, Dec. 16, at St. Saviour's Church, Gearhartville, Penna., by the Rt. Rev. William Crittenden, Bishop of Erie. He is assigned to be vicar of St. Saviour's as well as Church of the Good Shepherd, Hawk Run, Pa.

HUNT, LELAND OTIS, to priesthood, Dec. 16, at St. Thomas' Church, New Haven, by the Rt. Rev. Walter Henry Gray, Bishop of Connecticut. He continues as curate, St. James' Church, Danbury.

MORGAN, EDWARD JOHN, to priesthood, Dec. 16, at St. Thomas' Church, New Haven, by the Rt. Rev. Walter Henry Gray, Bishop of Connecticut. He continues as curate, St. John's Church, Stamford.

ROBINSON, BRUCE MARVIN, to priesthood, Dec. 16, at St. Thomas' Church, New Haven, by the Rt. Rev. Walter Henry Gray, Bishop of Connecticut. He continues as curate in St. Thomas' Church, New Haven.

SHERILL, FRANKLIN GOLDTHWAITE, to priesthood, Dec. 16, at St. John's Church, Dickson, N.Dak., by his father, the Rt. Rev. Henry Knox Sherrill, Presiding Bishop.

GRAY, DUNCAN M., JR., to priesthood at St. Andrew's Church, Jackson, Miss., by his father the Rt. Rev. Duncan M. Gray, Bishop of Mississippi.

ENGLE, MICHAEL T., to priesthood at St. Andrew's Church, Jackson, Miss., by the Rt. Rev. Duncan M. Gray, Bishop of Mississippi.

SPLANE, PEYTON E., to priesthood at St. Andrew's Church, Jackson, Miss., by the Rt. Rev. Duncan M. Gray, Bishop of Mississippi.

CRISLER, HENRY H., to priesthood at St. Andrew's Church, Jackson, Miss., by the Rt. Rev. Duncan M. Gray, Bishop of Mississippi.

BOYKIN, ELMER M., to priesthood at St. Andrew's Church, Jackson, Miss., by the Rt. Rev. Duncan M. Gray, Bishop of Mississippi.

BOLLES, RICHARD N., to priesthood, Dec. 19, in Trinity Cathedral, Newark, by the Rt. Rev. Benjamin M. Washburn, Bishop of Newark.

HAMLYN, ROBERT C., to priesthood, Dec. 19, in Trinity Cathedral, Newark, by the Rt. Rev. Benjamin M. Washburn, Bishop of Newark.

HARVEY, WILLIAM C., to priesthood, Dec. 19, in Trinity Cathedral, Newark, by the Rt. Rev. Benjamin M. Washburn, Bishop of Newark.

HOBS, FIELD H., to priesthood, Dec. 19, in Trinity Cathedral, Newark, by the Rt. Rev. Benjamin M. Washburn, Bishop of Newark.

NUTT, EDGAR A., to priesthood, Dec. 19, in Trinity Cathedral, Newark, by the Rt. Rev. Benjamin M. Washburn, Bishop of Newark.

WILLIAMS, RICHARD C., to priesthood, Dec. 19, in Trinity Cathedral, Newark, by the Rt. Rev. Benjamin M. Washburn, Bishop of Newark.

ROWE, LAWRENCE JAMES, to priesthood, Dec. 10, at Grace Church, Jamestown, N.D., by the Rt. Rev. Richard Runkel Emery, Bishop of North Dakota.

COLE, LEWIS F., to priesthood, Dec. 21, at St. Mark's Church, Port Leyden, N.Y., by the Rt. Rev. Malcolm E. Peabody, Bishop of Central New York.

RICHEL, ROGER PAUL, to priesthood, Dec. 22, at Grace Church, Utica, N.Y., by the Rt. Rev. Malcolm E. Peabody, Bishop of Central New York.

WILLIAMS, ROBERT LLOYD, to priesthood, Dec. 22, at Grace Church, Utica, N.Y., by the Rt. Rev. Malcolm E. Peabody, Bishop of Central New York.

GORTON, FREDERICK HIGBY, to priesthood, Dec. 30, at St. Matthew's Church, Horsehead, N.Y., by the Rt. Rev. Malcolm E. Peabody, Bishop of Central New York.

CLAGUE, WILLIAM JAMES, to priesthood, Dec. 20, at Cathedral of St. John the Divine, N.Y., by the Rt. Rev. Horace W. B. Donegan, Bishop of New York.

COLLINS, STEPHEN W., JR., to priesthood, Dec. 20, at Cathedral of St. John the Divine, N.Y., by the Rt. Rev. Horace W. B. Donegan, Bishop of New York.

FLETCHER, THOMAS, to priesthood, Dec. 20, at Cathedral of St. John the Divine, N.Y., by the Rt. Rev. Horace W. B. Donegan, Bishop of New York.

HARRIS, GEORGE C., to priesthood, Dec. 20, at Cathedral of St. John the Divine, N.Y., by the Rt. Rev. Horace W. B. Donegan, Bishop of New York.



Remember that  
thou keep holy  
the Sabbath day  
IV Commandment

# Church Directory

Key—Light face type denotes AM, black face PM; addr, address; anno, announced; C, Confessions; Cho, Choral; Ch S, Church School; c, curate; d, deacon; EP, Evening Prayer; Eu, Eucharist; Ev, Evensong; ex, except; HC, Holy Com-

munion; HD, Holy Day; HH, Holy Hour; Instr, Instructions; Int, Intercessions; Lit, Litany; Mat, Matins; MP, Morning Prayer; r, rector; Ser, Sermon; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young People's Fellowship.

## LOS ANGELES, CAL.

**CHURCH OF THE ADVENT**  
16 W. Adams Blvd. (near La Brea)  
Rev. George Lyon Pratt, r  
Rev. Frederick K. Belton, asst.  
Sun 8 HC, 9:15 Family Eu & Ser,  
MP & Ser; Wed 7 & 10 HC

## WASHINGTON, D. C.

**CHURCH OF THE ASCENSION & ST. AGNES**  
15 Massachusetts Ave., N.W.  
Rev. James Murchison Duncan, r  
Sun HC 7:30, 9:30, 11; Daily HC 7  
C 4 to 5, 7:30 to 8:30  
*Open in Washington visit this historic Anglo-Catholic Parish.*

## BALTIMORE, MD.

**CHURCH OF ST. MICHAEL AND ALL ANGELS**  
North and St. Paul Sts. Rev. D. F. Fenn, D.D., r  
Rev. P. E. Leatherbury, c Rev. H. P. Starr, c  
Sun Services 7:30, 9:30 and 11, also daily  
*An outstanding choir of boys and men.*

## BOSTON, MASS.

**ALL SAINTS' (Ashmont Station) Dorchester**  
Rev. Sewall Emerson, r Rev. Donald L. Davis  
Sun 7:30; 9 (sung) CH S; 11 (Sol);  
3:30 EV & Ben; Daily Eu 7, Wed & HD 10; EP  
4:45; C Sat 5-6, 8-9

**CHURCH OF THE ADVENT**  
Rev. Whitney Hale, S.T.D., r  
Rev. Vernon and Brimmer Streets  
Sun HC 8, 9; Sol Mass Ser 11; Sol Ev, addr. &  
Ben 6. Daily MP 7:10, HC 7:30; EP 6; Thur HC  
7:30; Fri HC 12 noon, Healing Serv. 12:30; C  
Sat 12-1, 5-6; Sun 10:15

**T. CYPRIAN'S**  
Dorchester 1073 Tremont St.  
Rev. Nathan Wright, Jr., r  
Sun 7:30 HC, 11 MP 7:30 EP exc. 2nd Sun  
Healing Ser, 3rd Sun Lord's Supper.  
Others as announced

**ST. MARY'S** Rev. F. Crawford Brown, r  
Dorchester  
Dorchester  
Sun 8 HC; 9:30 Family MP; 11 MP (HC 1st & 3rd).  
*Chinese especially welcome.*

## NEW YORK CITY

**NEW YORK CATHEDRAL**  
(St. John the Divine) 112th and Amsterdam  
Sun HC 7, 8, 9, 10, 11; Cho Mat 10:30; Ev 4;  
Ser 11, 4. Wkdays HC 7:30 (also 10 Wed, and  
Cho HC 8:45 HD); Mat 8:30; Ev 5:30.  
*The daily offices are choral exc. Mon.*

**CALVARY** Rev. G. Clare Backhurst, r  
4th Avenue & 21st Street  
Sun HC 8; MP & Ser 11; Thurs HC & Healing 12

**GENERAL THEOLOGICAL SEMINARY CHAPEL**  
Chelsea Square, 9th Ave. & 20th St.  
Daily MP & HC 7; Cho Ev Mon to Sat 6

**GRACE CHURCH**  
Broadway at Tenth St. Rev. Louis W. Pitt, D.D., r  
Sun 9 HC, 11 MP, Thurs. 11:45 HC

**HEAVENLY REST** Rev. John Ellis Large, D.D.  
5th Avenue at 90th Street  
Sun HC 7:30 and 9:00, Morning Service and Ser  
11; Thurs and HD HC 12; Wed Healing Service 12  
Daily: MP 9, EP 5:30

**CHURCH OF THE HOLY TRINITY**  
316 E. 88th St. Rev. James A. Paul, D.D., r  
Sun 8 HC, Ch S 9:30, Morning Service & Ser 11,  
EP & addr 5

**ST. BARTHOLOMEW'S** Rev. A. P. Stokes, Jr.  
Park Ave. at 51st St.  
Sun HC 8, 9:30; MP 11 (HC 1st Sun)  
Wkday HC Tue 10:30, Wed & HD 8, Thurs 12:10;  
EP 6 Daily.

**ST. IGNATIUS'** 87th St. & West End Ave.,  
one block West of Broadway  
Rev. W. F. Penny; Rev. C. A. Weatherby  
Sun 8:30 & 10:30 (Solemn); Daily 8; C Sat 4-5,  
7:30-8:30

**ST. JAMES' CHURCH** Madison Ave. at 71st St.  
Rev. Arthur L. Kinsolving, D.D., r  
Rev. W. J. Chase Rev. J. F. Martin  
Sun 8 HC, 9:30 Ch S; 11 MP, Ser; 4 EP, Ser;  
Wed 7:45 HC; Thurs 12 HC

**ST. MARY THE VIRGIN**  
Rev. Grieg Taber, D.D., r  
46th St. between 6th & 7th Aves.  
Sun Masses: 7, 8, 9, 10, 11 (High); Daily: 7, 8,  
9:30, 12:10 (Fri); C. Thurs 4:30-5:30; Fri 12-1,  
4:30-5:30, 7-8; Sat 2-5, 7-9.

## NEW YORK CITY

**ST. THOMAS** Rev. Roeliff H. Brooks, S.T.D., r  
5th Ave. & 53rd St., north of Radio City  
Sun HC 8, 9 & 11, 1st & 3rd S; MP 2nd, 4th, 5th  
S; Cho Ev 4  
Daily 8:30 HC, Tues 12:10; Thurs 11; ND 12:10.  
Noted for boy choir; great reredos and windows.

**TRANSFIGURATION** Rev. Randolph Ray, D.D., r  
Little Church Around the Corner 1 E. 29th St.  
Sun HC 8 & 9 (Daily 8); Cho Eu & Ser 11, V 4

**TRINITY** Rev. John Heuss, D.D., r  
Broadway and Wall St.  
Sun HC 8, 9, 11, EP 3:30; Daily MP 7:45  
HC 8, 12, Noon Ser 12:30, EP 5:05; Sat HC 8,  
EP 1:30; C Fri 4:30 & by appt.

## ROCHESTER, N. Y.

**ST. PAUL'S CHURCH** Rev. George L. Cadigan  
East Avenue and Vick Park B.,  
Sun Services 8, 9:30, 11; Fridays 7

## UTICA, N. Y.

**GRACE** The Rev. Stanley P. Gasek, r  
Sun 8, 9:15 (Fam Eu) 11, 6:30; Lit. daily 12:15;  
MP and HC Wed, Thurs, Fri & HD; Healing Fri  
12:30

## RALEIGH, N. C.

**CHRIST CHURCH** Rev. Stephen C. Walke, r  
Capital Square—on U. S. Highway No. 1  
Sun 8 HC, 11 MP, 1st Sun & HD 11 HC; 2nd &  
4th Sun 9:30 HC

## COLUMBUS, OHIO

**TRINITY** Broad & Third Streets  
Rev. Robert W. Fay, D.D., r  
Rev. A. Freeman Traverse, asst.  
Sun 8, 11, Evening, Weekday, Special Services as  
announced

## MEMPHIS, TENN.

**CALVARY CHURCH** 102 N. Second (Downtown)  
Donald Henning, D.D., L.H.D., r  
David Watts, B.D., Asst.  
Sun 7:30, 9:30, 11. Daily HC 7:30

## RICHMOND, VA.

**ST. LUKE'S**—on Routes 1 and 301  
Sun Masses 7:30, 11; MP & Ch S 9:30; Daily  
Masses 10:30 exc. Wed & Sat 7:30; C Sat 4-5

**ST. PAUL'S**—across from the Capitol  
Rev. Robert R. Brown, r  
Rev. W. Holt Souder, assoc.  
Sun Services 8, 11, also Wed 8



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